MILITARY CHAPLAINS'

REVIEW

1985

Military Chaplains' Review

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

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The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced to the Editor, *Military Chaplains' Review,* United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Themes being considered for future issues:

Leadership
Worship
Preaching

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contributions fits well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

How to Mobilize Chapel Volunteers

Marlene Wilson

When the topic of utilizing volunteers is discussed, have you ever found yourself thinking, "it sounds like a good idea, *but* . . .

- I really can't rely on them;
- if they don't show, I end up doing it anyhow;
- when they don't do it well, I can't do anything about it;
- it's easier and quicker to just do it myself;
- it's my job, my promotion and my career on the line!"

If any or all of these concerns sound familiar, it might help to know that they were expressed by many of the Chaplains who participated in a training event I recently conducted for all U.S. Army Chaplains in Europe, and they are not unlike the fears of many civilian pastors and other human service professionals when they contemplate involving those "free people" called volunteers.

Many of those concerns are a result of bad experiences you have had in the past. We must examine them honestly if we are to move beyond these blocks to a more positive and productive attitude toward volunteers as legitimate team members in this business of ministry.

It is important, at the outset, to realize that the relationship between clergy and lay volunteers has often been just as frustrating and unsatisfying from the volunteer's perspective. There are very compelling reasons why so few of them are volunteering in our churches today. They have been burned and are not eager to walk back into the fire. As a result, in churches and chapels across the country there is a phenomenon that has developed which I call "the

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pillars and the pew sitters". In other words, a hand-full of people seem to be doing everything while the majority sit and watch. The pillars (including pastors) are burning out and many pew sitters are leaving, feeling alienated and unneeded.

Most of the problems, concerns and frustrations in this clergy–volunteer relationship in my opinion, stem from some very "sloppy" and ineffective management systems. We in the church are far too prone to believe that because we mean well things will somehow work out. Managing volunteers, in reality, requires management skills of the highest order and if we are willing to take them seriously enough to provide it, they can and do work miracles.

Reasons for Lack of Involvement

Let's explore some practical problems that have created this ministry of a handful (versus the priesthood of all believers that we profess):[1]

● Most volunteer ministry jobs in the church are not clearly defined; job descriptions are almost never written. This has created confusion regarding expectations of time and skills needed, responsibility entailed, and training provided. All too often a verbal request is shrouded in such phrases as "It will take you hardly any time" or "It's really nothing much"—and people discover the reality only after saying yes.

● Tradition often squelches new and creative ideas and approaches. This has turned many newcomers into pew-sitters. The phrases "We always do that here" or "We never do that here" have driven many away. Tradition also has severely limited the variety of service opportunities that most chapels offer.

● Time and talent sheets have helped officially reject people's gifts every year. These surveys should never be filled out if they are not going to be used. It tells people who are never called on either that their gifts are not needed or that they are of little value. Many pew-sitters have received that message very clearly. (We declare that we believe in equality in the stewardship of time, talents, and money, but I have yet to see offers of gifts of money being overlooked or ignored.)

● Chaplains and lay leaders alike often are very poor delegators. They have not been taught the administrative skill of sharing work creatively and too often end up doing instead of delegating. This hampers the process of "growing" new leaders.

● The jobs to be filled often receive more attention than the people filling them. We have lists of "slots to fill" and often recruit more on the basis of "taking turns" rather than sharing gifts.

● It is often difficult for members to describe:

  • what they are good at.
  • what they are tired of doing.
  • what they don't like to do.
  • what they want to learn.
  • where they are being led to grow.
  • when they need a sabbatical.

[1]Wilson, Marlene *How To Mobilize Church Volunteers*, Augsburg Publishing House, 1983, p. 22 & 23.

The need to examine our internal systems of enabling (or disabling) the laity is critical. Every one of these problems can be corrected if we begin to care as much about people as we do programs and demonstrate it by utilizing sound human resource management.

Elizabeth O'Connor, in her book, *Eighth Day of Creation*, states:[2]

> We ask to know the will of God without guessing that His will is written into our very being. We perceive that will when we discern our gifts. Our obedience and surrender to God are a large part of our obedience and surrender to our gifts. Because our gifts carry us out into the world and make us participants in life, the uncovering of them is one of the most important tasks confronting any one of us.

We have a tremendous challenge before us to lead our members on a journey of discovery who they are in Christ. We must embark on a quest to uncover the unique, unprecedented, and never-recurring potentialities of each member—those with quiet gifts as well as those with obvious talents.

Is There a Theology of Involvement?

When we discuss mobilizing volunteers in chapels, it is essential that we pause before getting into the "how tos" and deal seriously with the "whys". Can we find scriptural insights that will help us decide if involving people is even something we ought to be concerned about? Some passages that have helped me to conclude that it is not only an appropriate, but essential concern for the church are:

> But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.
> —1 Peter 2:9, RSV

> Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ.
> —1 Corinthians 12:12, JB

> Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God.
> —1 Peter 4:10, TEV

> But be doers of the word, and not hearers only.
> —James 1:22, RSV

The evidence seems abundantly clear. We have been created, called, and equipped to be God's people and are therefore expected to act accordingly. these and other passages form the cornerstone of our theology relating to Christian involvement:

> ● A theology of gifts. We each have been created with unique and valuable gifts meant to be discovered,

[2]O'Connor, *Eighth Day of Creation*, Word, 1971, pp. 14–15.

developed, and used on behalf of others. As Oscar Feucht declares, "The individual Christian has a mission in the world no one else can perform for him [her]. It is untransferrable."[3] We each have something of value to give.

● A theology of the priesthood of all believers. Christ has declared that all believers constitute this royal priesthood. From the earliest tradition of the Old Testament, some of the priests have been called out (ordained) to perform certain special functions such as administering the sacraments and preaching the Word, but 99 percent of the priesthood is unordained laity. Ministry is the work of the whole priesthood, and it involves being called by the Holy Spirit to do six things, proclaim, teach, worship, love, witness, and serve.[4]

So in my opinion, the "ministry of a handful" mentioned earlier is not just an organizational problem of using our resources poorly, but it is even more importantly a theological problem. We are not living out what we profess to believe.

"How Tos" That Help

It usually is not terribly helpful to point out problems unless we are also willing to suggest possible solutions

as well. I believe the way to deal with most of the situations we have described is by utilizing sound and caring human resource management systems. I would like to focus briefly on three major areas of importance is dealing with both volunteers and paid staff:

● Leadership
● Motivation
● Management functions

Leadership

In my opinion, this is perhaps our greatest challenge, for we must redefine leadership and begin to model new behaviors or the situation will not improve.

Because so many clergy and lay leaders "do" instead of "lead", the measure of their success has too often been determined by how many hours they put in rather than how many others they have involved. How often have you seen the Chairman of a Committee become the Committee, for example. The time is spent doing the work rather than in seeking out and developing the skill of others to do the work.

Two definitions of leadership I like very much are:

A leader is better than most at pointing the direction . . . invites others to go along and trusts them to do so . . . is servant first, to whom followers grant leadership after they have been well-served.

—Robert Greenleaf
Servant Leadership

[3]Mary R. Schramm, *Gifts of Grace*, Augsburg, 1982, pp. 51–53.
[4]Marlene Wilson, *How to Mobilize Church Volunteers*, Augsburg Publishing House, 1983, p. 15.

> A leader is someone who dreams dreams and has visions and can communicate those to others in such a way that they, of their own free will, say "yes".
> —Michael Murray

The problem with leaders being too deeply involved in the doing of tasks is that they have no time or energy left for the dreaming and visioning. If our leaders don't provide the vision, who will? Far too many groups are floundering because crisis managing and maintenance goals have been substituted for vital and visionary leadership. Volunteers today are searching for that group or organization that knows where it is going and is excited.

Daniel Youklevotich, in his book *New Rules for A World Turned Upside Down* gives us some rather startling and very encouraging insight into American's values in the 1980's. He states that they are longing for three things:

- Commitment to a cause they can believe in;
- Connectedness with other people who believe in it;
- A chance for creative expression, to be the best they are able to be.

What a time of opportunity for the church; we can offer all three (but do we?).

Most of the current best sellers in the realm of management (i.e. Rosabeth Moss Kanter's *The Change Masters:* John Naisbitt's *Megatrends: Ten New Directions Transforming Our Lives*; and Peters & Waterman's *In Search of Excellence*) are clear about the mood of the people being one of desiring more involvement and participation and that the appropriate style of leadership is *true* participative management.

This presents a particular challenge in your military milieu, where autocratic order giving is the accepted (and often appropriate) style used when dealing with paid staff. Shifting gears to lead by persuasion is difficult when working with volunteers, but I can assure you, it is essential if you hope to succeed.

It is enablers or truly participative leaders who people long to work with. These leaders see themselves as being responsible for helping those they lead to discover, develop, and utilize their unique and varied gifts and talents while at the same time meeting group goals. They balance the goal meeting and people–growing aspects of their jobs by removing blocks and creating a climate where people can do their best. Thank God for these servant/leaders.

Motivation

One of the delightful things about life is that people are so different, not just in physical appearance, but in abilities, emotional makeup, cultural heritage and in what they like to do and do not like to do. A fascinating exercise I have utilized in any number of groups and workshops is to task everyone to jot down their favorite and least favorite job (volunteer or paid). As people then share these in the full group, they are amazed to discover that everyone's favorite job is someone else's least favorite and vice versa. It illustrates how much we need each other and also helps those leaders who are reluctant to delegate something they dislike doing (because they feel

guilty) realize there are folks out there who like to do everything we need done. We just have to look for them. (That's called recruitment.)

The key to sound volunteer management in my opinion is placing the right person in the right job. To be able to do that, we must know more about our people. One motivational theory that I have found extremely useful in helping with this matching process is that of David McClelland. Through his research at Harvard, McClelland proposed the theory that there are basically three motivational types of people, who like to spend their time thinking about very different things, who like different types of work and also different styles of leadership. Although we all have all three of these motivational needs, one tends to be dominant. A quick summary may help you determine which kind of person can best provide what you need in your various volunteer assignments:

- *Achievers*
    - like success in whatever they do
    - enjoy achieving goals and solving problems
    - make better organizers than maintainers of projects
    - like heavy delegation and honest feedback
    - are well organized and results-oriented

- *Affiliators*
    - like to be with others and feel accepted and liked
    - not loners; will do less responsible tasks as long as not alone
    - love to help others; are nurturers and carers

- *Power*
    - like to have influence and impact on outcomes and people
    - movers and shakers
    - make good fund raisers and advocates
    - like to think about strategy and long range planning

As you can see, these people do very different things well. When we get into trouble is when we get affiliators in charge of organizing, don't let achievers achieve anything, and place power people in affiliation roles. Remember—we have no wrong people; just a lot of right people in wrong jobs.

Management Functions Needed for Chapel Programs

Although the military provides some of the finest management training available, I find that many chaplains somehow have failed to apply their management expertise when it comes to working with volunteers. This is why many of the problems have developed that we discussed earlier. Based on my experience of working six years as a manager of paid staff in industry and seven years as executive director of a human service agency staffed almost entirely by volunteers, I have found two principles to be key in working with volunteers:

- Consider them non-paid staff; and
- Never lower standards for them.

Once I realized that sound management systems worked as well with volunteers as paid staff, my job became a joy. In fact, our agency was chosen as a national model because I

finally learned to let volunteers do what they were both willing and able to do.

Let's walk through the functions of management with this perspective in mind. I would suggest that it is essential not only to do each of these functions, but in this order:

Plan

It is important that your Chapel leadership be involved in three steps of planning before a general recruitment of other volunteers is launched:

- Determining the *mission* of the Chapel program.
- Writing a series of specific, measurable, and achievable *objectives* that are compatible with the mission; set the priorities for the year.
- Write an *action plan*, for each objective to determine who will be responsible for each objective, how they will do it, when and the budget requirements. (If you don't have someone on board to be the responsible person, write a job description for what you need and recruit accordingly.)

Organize

Once you have decided upon your program priorities for the year, have the appropriate leaders write *job descriptions* for all of the various opportunities for ministry within those programs. This is vitally important both to help leaders intentionally share their work and to help volunteers know what you are asking. They should be concise and clear, covering these basic areas:

- Title:
- Responsible To:
- Duties:
- Time Required: (approximately how many hours)
- Special Skills or Gifts Needed:

(How much simpler the job of nominating committees would be if they had job descriptions to work from rather than just the number of slots to fill.)

Staff

- *Recruitment:* Once the job descriptions have been designed, then it becomes apparent what type of volunteers are needed. Your recruitment can then be specific and targeted rather than the general "we need volunteers" that appear in bulletins and news letters and get little or no response.

One of the chaplains in Europe decided to try this approach following my workshop and placed the following ad in the appropriate newspapers, AFN radio and in local D.B.'s:

Chapel Volunteer

The GSMC Chaplain is looking for a volunteer chapel publicist to work at the community chaplain's office approximately 5–10 hours weekly. The purpose of this position is to collate information concerning forthcoming chapel programs, prepare news releases, write chapel human interest stories and to upgrade the level of community awareness of chapel activities in Stuttgart. Requirements: Excellent command of the English language, journalistic experience, a desire to make a serious community contribution. Contact Chaplain Leinwand at SM 6461/8319.

As a result, Chaplain Leinwand had two applicants for the position, both with college degrees in journalism. He states "This made a believer out of me. Honestly, I did not think it would work. Please encourage others to give it a try."

• *Interviewing:* I define recruitment as an invitation for people to come in and talk to someone about the job(s). It does not mean that anyone who raises their hand gets the job or that we will take the first warm body that comes through the door. It is only after having a meaningful conversation about the person's likes, dislikes, skills and expectations and the requirements of the job that we can both decide if this would be a good match. And remember—matching the person to the right job is the key? In your recruitment messages, let people know to whom they should speak to find out more about the job. Recruitment is really marketing your cause. Be enthusiastic and creative.

• *Direct:* Directing involves providing supervision for the volunteers and also, training if they need it. Many volunteers who have the interest and commitment to serve have been lost because they need some training, but did not receive it. People really do want to succeed, so let's be sure to help them do it. If they need training, the job of the leader is to see that they get it.

• *Control:* It is important that we evaluate what we are doing and why. Evaluation helps us know our "well-dones" and our "opportunities for improvement". When the results of these evaluations are fed back into the planning process for the next year, we know better what we want to add, change, drop or continue. This assures the continued health of chapel programs. When results are reviewed in relation to the mission objectives and plans for the year that were set at the beginning, it keeps everyone on target.

How Do You Say Thank You to Volunteers?

One of the most effective ways to rewarded a volunteer is to value them enough to take them seriously. The leadership style you utilize, your attitude toward them, and your management systems speak much more eloquently than any pin, plaque or banquet. Those are nice, but as an adjunct to all the things we have discussed, not as a substitute for them. The volunteer really wants nothing more than to be considered a legitimate and valued member of your ministry team. Only you can allow that to happen.

Who Has Time for All of This?

I'm sure that one reaction many of you are experiencing at this point is that even if this all made sense, who has time for it? You are already too busy and it sounds like volunteers will just add to your time problems, for this kind of management does, in fact, take time as well as caring.

Here is where your own philosophy of management comes in, for if you, personally, feel you must do all of the management functions you will never have time or energy to get it done. If, on the other hand, you see your job of manager and leader as

seeing that it gets done, then it becomes not only possible, but very probable that you can turn your volunteer ministry program around.

Peter Drucker states that a manager is someone who works with and through others to accomplish organizational goals. Some of the others that have helped this program succeed in churches are:

● *A Task Force on Volunteer Ministries*. This group of members and the pastor serves as the shepherd of the project setting objectives and priorities, sharing the work, communicating it to the congregation.

● *Volunteer Ministries Coordinator*. This is a person, either volunteer or paid, who is designated as the staff person responsible to carry out the plans of the Task Force (i.e., recruitment, interviewing, training). Many churches are now adding this position and finding it to be incredibly helpful. They become the eyes and ears, arms and legs for the pastor and other leaders in this whole business of getting more of the priesthood involved. The choice of this person is key. Not only is it important that they be well organized, trusted by the parish and a good team member with staff, but they must model the servant-leader, participative style of management and be able to delegate significantly to others.

● *A person with computer background* to help streamline and systemize your records of people, skills, needs and interests, so you can know your people and not let them fall between the cracks in a faulty system.

It is worth it. Change is painful and slow, and sometimes the status quo seems much safer and more comfortable, even when it may not be too effective. But both theologically and organizationally it is essential to at least attempt to better stewards of the churches greatest resource—her people.

The Reward of a Thing Well Done: A Volunteer Profession

Joanne H. Patton, CAVS

Author's Note:
A View from Another Side

For nearly thirty years I was an Army wife, following childhood in a traditional cavalry family. I experienced the "new Army" in its cyclical incarnations, moving through transitions of horse to tank to helicopter, as I grew up to become part of its working team. When retirement to civilian life came with a husband's end-of-career change, it brought me a total change of life style: permanent residence (New England), spouse in a different line of work (farming), and one personal credential to commend me to an unfamiliar world of opportunity. That credential was my record of volunteer service in the military setting. It proved to be a most valuable "letter of credit"—and credibility—in the new arena, leading me through professional certification in volunteer administration to a career role as a trainer and consultant in the field, while still the farmer's wife!

After four years, it is a joy and privilege to share thoughts from this perspective with those whose lives are dedicated to higher service in the military setting I once knew intimately and still hold dear.

Volunteer Professionalism— A Misunderstood Term

It was 1973 in Atlantic City, where a military community service organization, in conjunction with an annual meeting of the National Conference on Social Welfare, was holding its own convention. As one who had joined the organization in its early years and therefore had been given early opportunity for leadership within it, I was asked to address its

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volunteer development. I directed my speech on the role of the volunteers attending the meeting with their paid staff colleagues. They represented a wide geographical range of locations and were, I thought, attuned to such progressive programs and responsibilities as had been our hallmark at Fort Knox, my own most recent post. Embarking on my topic, "Professionalization of the Volunteer", I encouraged elevation of standards, personal willingness to meet challenges, and acquisition of further skills or credentials through academic or other means. To my astonishment, and later my acute distress, some of my audience walked out, midstream, while others departed at the talk's conclusion, in obviously agitated states of reaction. Thankfully, one kind soul took the trouble to tell me why: "When you did all that talking about 'professionalism'," she said, "you lost the 'cookie bakers' among us! What happened to just doing good for 'goodness' sake?"

It didn't help that a social work officer from Department of Army, understanding the evolution I was attempting to address, tried to comfort me with the comment, "You are just years head of their time." I knew that my critic had been right. If I hadn't forgotten the cookie bakers, I certainly had neglected to gather them into the professional colleagueship they deserved.

But why "professionalism" anyway, with respect to volunteers? Wasn't the term "volunteer professional", or the reverse, "professional volunteer" self-contradicting? Could these words really be paired without canceling each other out? Today, many still believe they cannot and have taken pains to emphasize simplicity and lack of structure as volunteer virtues in the purest sense. There has even been a certain ingenuousness to the overtures made in recent years by our national administration, in spotlighting purely altruistic individual deeds and grassroots programs for public commendation, as examples to us all. The President's Task Force on Private Sector Initiatives may have had this in mind with its projects,[1] and the annual President's Volunteer Action Awards certainly appear to. Yet hovering behind the short term success stories they have highlighted is the reality that over a long term, in the 1980's at least, it is necessary to bring businesslike efficiency as well as good will into volunteer-based programs or the efforts will have slight chance of success or long-term survival.

Addressing the "Cookie Bakers"

After the 1973 experience, I tried to address the concerns of first-level or direct-service volunteers, whenever my consulting and training brought me a volunteer audience. To attendees at the Army Family Symposium in 1981 I said,

> Professionalism in volunteer service doesn't mean superimposing on you another role or requirement from the one you signed up for. It *does* mean that whatever task you undertake to perform, as a volunteer, you

[1]*Building Partnerships:* Report of the President's Task Force on Private Sector Initiatives, William C. Verity, Jr., Chairman, December 8, 1982, 1–65.

must bring it your best effort, reaching always toward excellence. Don't be content with *restrained* service, and don't rest on a plateau. If you are a cookie baker, don't get stuck with chocolate chips ad infinitum. Seek out new ideas and keep alert to how and where your gifts may be shared even more fruitfully. It is not necessary for you to aspire to executive status but it is important to keep a fresh outlook. If you allow yourself to stagnate in a job, recycling at the same level or performing in a formula without change, your volunteer service will cease to be rewarding to you or to those you serve."[2]

In the milieu of a military chapel community, it would seem imperative that we keep in mind both the cookie bakers and the more sophisticated volunteers, or potential volunteers, in whatever programs we develop or promote. There will never be a homogeneous pool of resources in our parish or chapel families, and we shouldn't want there to be. What we must do is recognize our own responsibilities as overseer/managers, to be conscientious about discovering what people have to give that they *want* to give, or that they may be inspired or challenged to contribute. This certainly does not imply either force-feeding or arm wrestling as our technique! Both are guaranteed to send the corralled one diving for an exit at the soonest opportunity, even if he

has been persuaded to say "yes", out of desperation.

Recruitment:
A Challenge to Altruism

There appears to be a last-bastion reluctance among clergy and church leaders, whether in military or civilian life, to give up the hope that volunteers will respond to an invitation to serve out of the kindness of their hearts. I feel certain that it is a sense of professional and missionary pride at work. After all, the word of the Lord should be enough! Isn't it somehow wrong to have to give reasons beyond pure need? Isn't it somewhat unethical to use salesmanship on people who are supposed to be "faithful", to explain benefits beyond spontaneous inner altruism? Debate it if you will, or seek scriptural reinforcement for your views, but there are certain contemporary facts which we all must accept, that may lead us to modify our attitudes toward volunteer recruitment. Consider these:

• *More working wives*—which means, among other things, less family time together and less conventional or daytime availability for service.

• *More individual concern for economic security.* Even in the military job setting this is true, so that off-duty or non-paid time not directly spent with family, if there is one, must be justified in practical terms.

• *More worldliness among young people,* both in the "high tech" and the "high touch" realms. We may wish for less "touching" or more

[2]Joanne H. Patton, "The Professional Volunteer: The New Career Woman", address as Army Family Symposium, October 11, 1981, Washington, D.C.

savoring of the cultural than the computer arts, by young community members,[3] but that is not where we are today, and where we are is where we must begin.

- *More degrees but less education.* By academic degrees granted or school levels completed, our appears to be a better educated society than its forefathers'. Yet by latest reports on the student products of all this, there is evidence of a shallowness in what obstensibly has been achieved or absorbed.[4]

- *Increasing numbers of healthy elder persons,* yet surveys reveal that senior citizens are volunteering not more, these years, but slightly less than few years ago.[5] At the same time, lifelong learning centers and elder hostel programs are abounding, indicating an increasing interest in self-development by a group which never before was thought of as a "me" generation!

Marlene Wilson, in all her books, but for this readership most pertinently her latest, *How to Mobilize Church Volunteers,*[6] hand carries us most effectively through paths of good advice from such motivational experts as David McClelland, Hersey and Blanchard, and Robert Greenleaf. No spokesperson in the field of volunteer administration is a better teacher than Wilson, motivated as she is by a glowing inner spirituality which illuminates her training skills and scholarship. She will speak for herself in another article in this issue. I hope that all of her readers will at some-time be her hearers, as well.

A Volunteer Comparison: 1957 and 1985

Mine is a view form another perspective. As a volunteer, I grew—and grew up—under the tutelage of various mentors, Marlene Wilson included, but also many unknown and too little acknowledged, throughout my time of "military service". Because I came to volunteering during the years when it simply "was done" as part of an officer's wife's role, real salesmanship techniques were not required to bring me in. In retrospect I can identify some which were employed on me successfully, but I also can recognize that they might not have persuaded me to the same tasks, in 1985.

In 1957, I was a young mother of three small "stairstep" children, living at Fort Leavenworth. As a student's wife, our tight quarters, a preoccupied husband, and constant "infantry", made me vulnerable to conscription when a friend suggested we attend a training program for hospital volunteers. There we received one day of orientation, marked a general preference sheet, and filled out a form which asked only our husbands' names, ranks and assignments, and whether we had volunteered before.

[3]David L. Chandler, "Educators Debate Value of New Tool", *Boston Globe*, November 26, 1984, 41.

[4]"To Reclaim A Legacy", Report of the National Endowment for the Humanities, William J. Bennett, Chairman, Cited in the *Boston Globe*, November 26, 1984, 1.

[5]"The 1983 Gallup Survey on Volunteering", reported in *Voluntary Action Leadership*, Winter 1984, 20–22.

[6]Marlene Wilson, *How to Mobilize Church Volunteers*, Augsburg Publishing House, Minneapolis, 1983, 21–83.

As if by lottery, I was assigned to an operating room setting.

On the first day (and for all my following weekly stints) I was instructed first to make coffee for the surgeons, second to defrost the staff icebox, and third (as a reward) to scrub the instruments in preparation for their sterilization, while I took privileged peeks through the glass door leading to the actual operating room site. I never thought to request transfer or alternate duties, because I was "inexperienced". (My hard-earned degree in English was farthest from my thoughts!) I left my post after several months (and 90 hours of volunteering) only because my husband was transferred. The volunteer director apologized to me when I left, because I was ten hours short of the mark for an annual award, so only could receive a handshake and good wishes.

In 1985 the young military wife of three children may well herself be in uniform, or otherwise employed. She will either have found day care or be seeking it, in most cases. She will not be likely to "stumble" or "stroll" into volunteer work because it would require careful planning to find a place for it in her life. She certainly is not going to take gambler's chance in an assignment. If there is any women's advocacy in her makeup (a safe bet!) she will not tolerate a first priority (or even a third) of coffee-making or refrigerator defrosting in her volunteer job, at least unless she is certain that everybody else, to include surgeons or chaplains, is on roster for it, too. She will have expected to present a full resumé of past experience, talents and education (but not age, sex, husband rank, or race, unless officially required) to the interviewer in an agency recruitment process. She probably will ask as many questions about the proposed position as the recruiter puts to her about her background.

If she accepts the assignment, she will be willing to take it for an agreed-upon short (never indefinite) length of time, which will be renewable upon mutual consent at a later evaluation session. She will want to know who her immediate supervisor is, what her job description is, in writing, and just what the regulations affecting her service will be. (She will want to be guaranteed that her supervisor knows these, too!) She will expect training in advance, supervision without harassment, and above all, trust in her ability to do the job. She will expect to be treated like a professional within the scope of her commitment, and in return she will be expected to perform her tasks in a professional manner.

(Of course the volunteer in 1985 is not necessarily a "she". *He*, whether a single parent, an off-duty soldier, or a retired NCO, should expect the same requirements to apply to him.)

The Baby Boom as Volunteer Resource

Ours is an era of constant change. Dr. Morris Massey in the keynote address at the National Conference on Volunteerism in October 1984[7] underscored that in his description of to-

[7]Dr. Morris Massey, Keynote Address, 1984 National Conference on Volunteerism, October 14, 1984.

day's baby-boom generation. Its members, now our largest and most influential population segment (and therefore our potentially largest volunteer pool—now 25– to 40–year olds—have as their common denominator, according to Dr. Massey, an acceptance of change. Therefore, he reasons, we will not unnerve them by bringing variety into our programs or new directions into their volunteer roles. We must not count on longevity in their commitment to service, says Massey, but we should not discount their willingness to participate.

Although it might seem that they are thus well suited to the mobile military life, they are protective of their choices and will be examining their options carefully in regard to things they will be doing for free. They will want to know, "what's in it for me?" or "my family", and they will not feel guilty about asking. If we can accept this, from the perspective of our spiritual missions, by saying, "thus may we insure the best results, utilizing the most appropriate talents," we may begin to involve the hearts as well as the hands of these helpers, a first step on the road toward the kind of commitment which is exemplified in its highest sense by perfect love—or "perfect service".

Reaching Out and Listening

When I was in my last year in the Army environment, I was honored by an appointment to an executive volunteer level which had not been permitted before. I was thankful that my record of service (as well as my advanced years) had commended me to the "trial" position, but I felt it necessary to validate my role and its mission by outreach contacts and an assessment survey sent to my volunteer colleagues in the field. Their responses were both gratifying and illuminating. Their answers to questions on the survey form spilled over into margins and onto back pages, so eager were they to give feedback. In almost every case there was expressed clearly the sentiment, "I have something to say, but nobody's listening!"

In reading the reports, it was apparent that no villainy had been committed by their superiors at the local level, only benign neglect of that most precious resource, the volunteer leader. Building bridges and reinforcing channels for communication came to be my most important task as an ombudsperson. Once a communication network had been established and the "system" had been learned, very rarely was a battering ram required to break down barriers to healthy program development.

"Systems" and "networks" are words conjuring up visions of bureaucratic red tape. Yet on the simplest level they can make our volunteer efforts both more efficient and more worthwhile. When I hear the sad moan, "nobody's volunteering anymore", I know the Gallup Polls disprove it, and I am nearly positive that the complainer's volunteer operation is not systematized. Far more people, I would wager, take a first step toward volunteering than are enabled to follow through, because there is no comfortable process to assist them. They may even be found at the chapel door.

Contact and Follow-Through

Picture this example: The chaplain

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stands on the steps after Mass, greeting the exiting congregation. A voice says, "I'm Mary Smith (or Bill Jones) and I just arrived from Germany." "Oh, great! We'll look forward to having you with us. We need people in our (Altar Guild, PMOC, PWOC, etc.)." If the chaplain has taken the time to record the newcomer's name and address, the next contact Smith/Jones receives will probably be a postcard or mimeographed sheet inviting him/her to attend a function, or to help with one. Maybe they'll come, but they are just as likely not to bother.

If the newcomer has given a phone number, it is first apt to surface when there is a need for instant volunteer help. The caller says, "We're desperate for nursery attendants during the chapel service. Won't you please take this Sunday's shift?" If resistance is weak the newcomer may offer "to help just this time". The following month, and every month afterward, the call is repeated, because the name and number are now on a "volunteer roster". The newcomer (who was never asked what *else* she might like to do, what skills she might have, or even more important, how the chapel family might serve *her* family) eventually drifts away and is not seen in services there any more.

Somewhere else, at another church or chapel, a more alert person learns that the newcomer has a journalism degree not presently being used in her employment, and that she would be pleased to keep her hand in by editing the church bulletin.

Calls for help or offers or service may be very faint, but we can train ourselves to hear them, and, by responding, to use them in meeting the needs we seek to serve.

Clergy as Volunteer Managers

Two of the most effective volunteer recruiters and administrators I have known over the years are an Army chaplain (still on active duty I'm glad to say) and a civilian minister. Both are efficient "business operators", but they truly excel in people-skills.

The military clergyman came to a weak chapel community a number of years ago, where apathy had overtaken the participants and where most regular attendees wondered why Sunday services had become such a chore. Starting from the premise that he needed to know his congregation, the chaplain used his considerable communication abilities, moving from "here and now" sermons to which his military congregations easily could relate, to a genuine effort to find the "who's" behind the numbers making up his congregation. He concentrated on giving real identification to each one, so that Jimmy the soccer player, age 8, and Minnie the secretary who was an avid cake decorator and Red Sox fan, were discovered for their interests and talents, publicly commended, and consequently involved.

After every Sunday service, when we gathered for coffee, our attention was called so that all newcomers identified that day could be introduced. Each was given a descriptive tag line indicating where they came from and a hobby or interest that the chaplain had ferreted out. It was easy for others to make links from those beginnings. The subsequent camaraderie became contagious and, in time, productive. That chaplain's "parish

family" has extended all over the world and its fellowship has replicated his successful volunteer programs at many other bases.

The civilian minister/manager is a former artillery battery commander from the Korean War who today heads one of New York City's largest churches. Challenged by the enormous social problems of that metropolis, he operates a volunteer program to great effect, including the feeding of thousands of homeless poor, on a daily basis. His key to keeping his volunteers: "Keep nurturing them. It isn't enough just to put them to work, even when the work is worthy. The most dedicated can burn out on the job. They need ongoing interest and support from us, and they have earned it." No doubt this clergyman's caring must be delegated, but there is no doubt either, that all of his volunteers know how much he values them.

The Volunteer Professional

As we are developing the professional volunteer climate, so are we nurturing the "volunteer professional". By my interpretation, this is the identifiable manager of a volunteer program who takes the personal initiative to bring his or her service to a standard of excellence worthy of the important responsibility he/she bears for directing or enabling volunteers.

Over the past few years, the national Association for Volunteer Administration has developed and now opened to the field of managers, directors and coordinators of volunteer services, a process of self-examination and narrative portfolio

development by which they may evaluate their own career performance against competencies and performance criteria identified by this field as the standards of of competence for the profession.[8] In doing this, it recognizes that even within the mileu of volunteerism, professional management skills are vital to successful program operations today. The trickle-down effect (or more accurately the grassroots upward trend) which encourages this has caused standards to rise for volunteer performance as well. In vernacular terms, "if it looks like a professional, operates like a professional, and is treated with professional respect, then it must be a professional person, no matter whether it receives a paycheck."

The Volunteer's Rewards

Dollars may not be part of a volunteer's benefit package, but there are other important rewards which volunteers in 1985 should have every right to expect. They include these:

● *Acceptance as an individual* with individual talents, needs and personal priorities apart from the job.

● *Disregard of stereotypes*, in matching the volunteer and the task at hand. The emphasis should be on shortening the distance between the two, not stumbling over such impediments as whether it is traditionally a male or female job, or whether the volunteer is too old, young or handicapped for the role, unless that truly matters to its successful performance. Young people may be trained upward

[8]Performance–Based Certification Program, Association for Volunteer Administration, Boulder, Copyright 1984.

and trusted,[9] handicapped persons want us to concentrate on their strengths rather than their disabilities,[10] and seniors are giving plenty of evidence that they do not wish to occupy a rut.[11] In recognizing an individual's assets, the fact of minority membership should cease to be the *first reason* for the member's recruitment.[12]

● *Acceptance as a professional* when serving in a volunteer assignment, and confidence in their ability to measure up to the degree they would if being paid a salary, yet not beyond the limits of their contract.

● *Opportunity to learn a skill or to enhance current abilities*. If a volunteer seeks out an unfamiliar role, the supervisor should make an effort to provide skill training, if it is needed. Improving abilities a volunteer already has, by creating opportunities for further learning and development will serve both the agency and the individual well. Attendance at conferences, workshops or formal educational courses are some options, but so is patient coaching from one who knows the territory or is expert at a given task.

● *Opportunity for volunteer career development*. With the attentive encouragement of the supervisor, a volunteer with executive potential should be given the chance to learn and utilize leadership skills. Permission to represent the religious organization or the chaplain in another forum is one way of introducing this role to a neophyte. Honest, trusting delegation of responsibility is required if this is to be a genuine volunteer reward.

● *Opportunity to build a resume toward paid employment*. We must accept the fact that most adults will be in the work world for at least part of their lives. Volunteers in the future will be moving in and out of paid employment, especially family members in the transient military life. If volunteer service within our programs can assist them to get a job, we should not treat them like deserters when they leave us, but consider that they probably will contribute those skills to another chapel's programs in between employment at some future time, if we make them feel welcome still. They may even choose to donate service to us, outside of their current work requirement, while in our area. We should expect to provide resume evidence to our volunteers, at their request, and should be willing to help them document and validate their service, for that purpose.

● *The opportunity for fellowship*.

[9]Susan J. Ellis, etc., *Children as Volunteers*, ENERGIZE of Philadelphia, 1983, 1–60.

Kathy Litwack, "We the People, Inc.—Teenagers Serving Their Community", *Journal of Volunteer Administration*, I:1, Fall 1982, 42–46.

[10]Claudia Apfelbaum, "The Handicap May Be Yours", *Journal of Volunteer Administration*, I:3, Spring 1983, 39–42.

[11]Joanne H. Patton, "Retirees on 'Active Duty' ", *The Retired Officer*, December 1982, 18–20.

[12]Susan Maizel Chambre, PhD, "Recruiting Black and Hispanic Volunteers: A Qualitative Study of Organizations' Experiences", *The Journal of Volunteer Administration*, I:1, Fall 1982, 4.

For those who enjoy or need it, this may be one of the highest rewards of volunteer service. We live in an age when separatism has been touted, but not by those who suffer its loneliness. The onerous task of envelope stuffing can become a cheerful "kaffeeklatsch" for a group of seniors living alone or for a group of young wives living on the economy. The challenging "extra mile" of getting them from their location to the volunteer opportunity is something a caring administrator should seek to address as part of his agency's support system.

• *The opportunity to do something useful, to help others.* According to the Gallup Poll of 1981,[13] this is the reason that 49% of all adult volunteers and 61% of teenagers continue to volunteer, although many begin for less altruistic reasons. It tells us that if the job is indeed worth doing and may be seen to have definite beneficial results, the enrollee may stay on longer than even he or she anticipated.

• *The feeling of enjoyment, in being needed.* Of course it feels good to have done a job well, to a worthy purpose, and to see positive results. This feeling all too often eludes the paid-work sector, especially in a time when many people must accept employment for its dollar value, whether or not it is their career choice or utilizes their best personal skills. Successful career women, in interviews which reveal that volunteer activity

often put them in line for their jobs,[14] also have admitted their personal need to return to worthy non-paid activities, to help them "feel good about themselves".[15] Church and chapel work are a natural for them as are tasks removed from the weapons side of our military house, when offered to soldiers whose duty lives have little room for it but who need that spiritual "R & R".

The Chaplain as Volunteer Manager

From my volunteer viewpoint, it is not difficult to list rewards of volunteer service. By putting on my volunteer administrator hat, however, I am forced to acknowledge that these benefits will not occur spontaneously. Realizing that I have never been a member of the clergy, I hope I may still be permitted to offer some suggestions for how a chaplain might serve successfully as a "volunteer professional", while rewarding his volunteers in ways that will be most meaningful to them:

• *Work toward a "family feeling" in your volunteer needing programs.* No matter how large your congregation or the scope of your community responsibility, think of the numbers as one plus one plus one. Start with the "silent majority" who are faithful participants but whom you don't know well enough. Let them help you identify and prioritize the needs to which you anticipate ap-

[13]*Americans Volunteer 1981*, Report by the Gallup Organization, Inc., Princeton, 1981, 29.

[14]Earl C. Gottschalk, Jr., "Volunteerism: It Can Open Doors, Change Your Life", *Family Circle*, June 8, 1982, 30–32.

[15]Carl Sautter, "How to Succeed in Your Spare Time", *Savvy*, May 1982, 72–76.

plying volunteer assistance, if you can get it. Ask for their ideas and listen to them.

● *Develop enthusiasm, not desperation, in your outreach.* Let those who are happy and optimistic be your "connectors" and be sure that personal outreach and gathering-in take place. The friendly phone call, the ride to the meeting, the encouragement to join in, personally rendered, are a best technique, every time. Even the statistician acknowledges that the most effective reason for volunteering is that "a friend asked me".

● *Share teamwork from the start.* Look at projects ecumenically, whenever possible, sharing efforts with other agencies, even outside the religious area, and offering to be a resource to others. Bartering is good business for non-profits. Dollars and cents will be saved and goodwill credit built up.[16]

● *Mentor the ongoing work of your "competent old faithfuls".* These volunteers especially need to be asked how things are going, because they may not otherwise take the initiative to ask you for help. Try to offer them extra learning opportunities and earned leadership. Delegate to them when they are able to assume higher responsibility, but never leave them in the lurch. Be sure you have planned regular times to be in touch for reports and problems, with an open door for crisis situations. Remember, these are your extended staff and they deserve more than lip service.

● *Don't neglect "the least of these".* See that the newest and most inexperienced volunteers are led in and carefully tended, even if not by you. Insure that there is someone's caring eye on each, and spotcheck the results of your delegation. Take note of those who are making contributions, however minor, and be sure to keep thanking them and giving public credit, when deserved. With volunteers whose lights burn under bushels, by their preference, use discretion but let them know that *you* know they are a blessing to you and others.

● *Have the courage to be an advocate.* Basic to true leadership is the willingness to stand up for the valid causes of subordinates, and to seek appropriate supports to help them serve your programs adequately, even at your personal risk. The result, with community volunteers as well as soldiers in service, will be their strengthened loyalty and increased productivity on behalf of your causes in the future.

● *Keep the standards high.* Accepting that you must work always with imperfection, lift expectations along with necessary assistance, but don't be afraid to point out negatives of performance as a counselor. Your volunteers will respect you more, and your programs will improve immeasurably.

● *Become educated on the field of volunteer administration, yourself.* Look into membership in the profes-

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[16]David Tobin and Henry Ware, *Barter Network Handbook*, VOLUNTEER, 1984.
Susan Ellis, "Barter and Collaboration: Expanding Our Horizons", Journal of Volunteer Administration, I:3, Spring 1983, 43–49.

sional associations[17] (you are a volunteer administrator after all), subscribe to our professional journals,[18] and read our classic authors in the field.[19] Seek out opportunities for yourself to take related workshops or courses, and suggest them to your best volunteers. Learn the benefits for volunteers in charitable tax deductions for mileage and personal expenses donated in volunteer service, and share the information with them.[20]

● *Maintain a businesslike volunteer record system.* It may be simple but should include: your volunteer roster with appropriate data which may be used to help document service later, the written mission and objectives of your programs, job descriptions, and official regulations which relate to your volunteer activities. If you have not complied this yourself already, it is a worthy task for a volunteer to share. The fact that you will have taken the trouble to set it up on their behalf will in itself serve as a reward for your volunteers.

● *Accept your role as a volunteer administrator*—and join the family! A warm welcome and genuine colleagueship in our field are waiting for you and your volunteers. I can promise that you will find a comfortable place among others whose titles and settings may be different but whose problems and successes can be shared quite easily with yours. Your programs will benefit, and so will you!

The Heart of the Matter

In the final analysis, you may still ask, "Does this really apply to us? Aren't we really something quite apart from the hospital or community service administrator in another setting? Isn't there a mystique in our operation that can't be categorized, and doesn't having God on our side count for something more?"

Well of course, and what a blessing! But as with conversion of faith or falling in love, if a volunteer relationship is to be one of depth and commitment for the long run, it must be built on sound principles. If we can help create the right conditions, the result may be inspired volunteer service that is self-rewarding and truly worthy of dedication. Even to God.

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[18]*Journal of Volunteer Administration, Journal of Voluntary Action Research, Voluntary Action Leadership.*

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The Selection, Care and Feeding of Volunteers

Lyle E. Schaller

"This is the fourth church Tom and I have been in since we were married in 1958, but it's the first time I've ever seen a congregation where we didn't have a shortage of Sunday school teachers, workers in the women's organization and other lay volunteers," exclaimed Helen Page who, with her husband, Tom, had moved to this community two years earlier and immediately transferred their membership to Trinity.

"I hadn't thought of it that way before," responded Andy Scott, a long-time member of Trinity Church, "but a good part of the credit goes to Marie Newman. For at least six or seven years she's been our volunteer in charge of volunteers here at Trinity. She's absolutely marvelous at working with people."

"That's right" added Bernard North enthusiastically. "Marie is the secret behind what's been happening here. Fifteen years ago we had as much trouble as any other congregation in finding volunteers, but Marie has changed that."

Basic Generalizations

This brief conversation highlights one basic reason behind the difficulty many congregations have in recruiting and keeping volunteer lay workers and leaders. Those congregations which appear to have an abundance of willing and dedicated lay volunteers usually have one person who is responsible for causing that to happen. In perhaps five to ten per cent of all churches, that person is a paid staff member with clearly defined responsibilities for lay leadership development. In nine out of ten, however, it is either the pastor or a lay volunteer, such as Marie Newman at Trinity Church. More often than not, it is a strongly person-centered and internally motivated laywoman who gives 300 to 400 hours a year, *usually on her own initiative without having been asked by anyone*, to the selection, care and feeding of volunteers.

In perhaps one congregation in 500 the identification and recruitment of a person to be responsible for the network of lay volunteers is not only

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the responsibility, but also the number one priority, of the nominating committee. In most denominational families, however, this responsibility is not even identified in the list of recommended or required congregational leadership positions or offices, so finding such a person is never considered by the nominating committee in its deliberations.

There are four other broad generalizations which deserve the serious consideration of anyone concerned with developing an effective network of lay volunteers in any organization, including the church.

The first and most important generalization has already been emphasized: some one is in charge! One person has been identified and has accepted the responsibility for developing and maintaining the overall system of lay volunteers. This must be seen as a continuing responsibility, not simply a once-a-year task.

Second, contrary to conventional wisdom, the commitment and dedication of the members is not sufficient in itself to keep the system operating. Perhaps the most frequently heard diagnosis of the problem by both the clergy and the laity is the cry: "If our people were only more committed, we wouldn't have the shortage of lay volunteers!" That is self-defeating nonsense! Commitment is an essential element of what makes a volunteer run, but self-confidence, competence, fulfillment, a feeling of being appreciated, the opportunity to express one's personal commitment to Jesus Christ as Lord and Savior through *meaningful* service in the church, the conviction that the responsibility is important, the opportunity for personal and spiritual growth, and the matching of

gifts and talents with tasks—all of these are essential elements of an effective system for the care and growth of lay volunteers. And they do not automatically happen as a result of the personal religious commitment of the individuals involved.

There is no reason to believe that a commitment to Jesus Christ as Lord and Savior automatically will produce an equally strong willingness to serve as a volunteer in one particular congregation. Those are two very different forms of commitment.

The third basic generalization also runs counter to conventional wisdom, and it concerns the difficulty in finding volunteers in the large congregation. The larger the congregation, the more difficult it is to secure lay volunteers for both program and administration. The larger the congregation, the greater the degree of persistence that is required by those responsible for enlisting volunteers. The larger the congregation, the easier it is for a member to assume that someone else is better equipped for each volunteer responsibility. The larger the congregation, the larger the proportion of members who feel they are outside the fellowship circle and therefore no one should expect them to accept volunteer responsibilities. The larger the congregation, the greater the probabilities that the institution will use and exploit people without ministering to their personal and spiritual needs.

The larger the congregation, the greater the imperative to build in a wide variety of choices for people and the greater the opportunity to offer potential volunteers a range of choices. The larger the congregation *and the longer it has been in exist-*

ence, the longer it usually takes for new adult members to "feel a part" of this fellowship and therefore be open and responsive to invitations to accept the responsibilities of a volunteer worker. The larger the congregation, the more difficult it is to encourage consistent participation by volunteers.

In other words, the safe assumption in the large congregation is that the comparatively large number of members will make the task of developing and maintaining a network of volunteers a more difficult goal to achieve than will be the case with the small congregation.

The fourth generalization in this series also relates to the selection, care and feeding of volunteers in the larger congregation. What happens when it is understaffed? The usual response is: "We need more help to carry part of the load carried by our overworked pastor." That is a laudable, but often diversionary, statement.

A far better approach is to discover what is not getting done because that congregation is understaffed. There are four common discoveries in that search. First, an excessively large number of members felt they are being overlooked, neglected, or ignored, or that their communications (often nonverbal) are not being received and acknowledged. Second, the leadership base is becoming narrower and narrower as new people are not being introduced and assimilated into the volunteer network. Third, the timid, shy, introverted and bashful new members are not gaining a sense of acceptance and belonging. Finally, the group life of the congregation (this refers to the number, variety, vitality and relevance of the many smaller groups in the larger congregation) is shrinking and becoming increasingly irrelevant to the contemporary needs of the newer half of the congregation.

All four of these reflect a shortage of volunteer leaders and an inadequate sensitivity to the differences among people. Understaffing is one of the most effective methods of ruining that network of volunteers in the large congregation.

The last of the five basic generalizations deserving the careful consideration of church leaders is that the supply of potential volunteers is NOT drying up. Contrary to the frequently heard dire predictions that suggest a decrease in the number of people willing to serve as volunteers, every careful analysis of the situation indicates the opposite to be true.

A recent Gallup Poll, for example, stated that 30 percent of all church members report they are serving as volunteers in person-centered (as contrasted to issue-centered) charitable or social service programs, as compared with 19 per cent of nonmembers. The proportion of adults serving as volunteers increases with age and education; 38 per cent of all college-trained persons were giving time to charitable or social service programs, while only 22 percent of those whose education had ended with high school or earlier were serving. As for age, 34 per cent of all persons 50 or over were serving as volunteers, compared to 16 per cent of those in the 18–29 age bracket and 28 per cent of those aged 30 to 49.

Since churchgoers tend to be drawn from the better educated and older segments of the population, the churches do not face a shortage of people willing to volunteer their time

and talents for a worthy cause. The supply of people is there. What the churches do face are two factors which cannot be ignored. One is the growing number of voluntary associations seeking workers; the competition for volunteers is increasing. The second is the increasing importance of a well-organized effort for the selection, care and feeding of volunteers; that available supply of people will not automatically be responsive to the needs of the church.

The Selection Process

In broad general terms, churches have two methods of recruiting volunteers. The more widespread but less effective of the two is simply to broadcast appeals: "Who would like to sing in the choir?"; "We need four additional Sunday school teachers"; "Who will volunteer to help paint the parsonage?", "Someone must take responsibility for the all-church picnic"; "We need 20 people to work on a visitation-evangelism program in October."

Less common, but far more effective, is the system of assigning to one group or committee, or to one individual, the basic responsibility for the oversight, nurture and maintenance of a network of lay volunteers. A growing number of congregations have placed this responsibility with the stewardship committee. Others expect the pastor to do it. A few have a lay volunteer responsible for the entire network.

Many congregational leaders are convinced that this responsibility is being carried out by the nominating committee, but typically this committee does not meet often enough to complete more than two steps in the

process: recruitment and placement. Moreover, it usually is responsible only for the recruitment of the administrative leadership of the congregation, not for continuing oversight and care of the volunteer workers.

The process should be seen as consisting of five steps: (1) the identification of persons with the potential to serve as workers and leaders; (2) the recruitment of these individuals to serve as volunteers; (3) the placement of each individual in a position where his or her gifts, talents, interests and competence match the needs of a particular office or position, and *where that person will gain significant personal satisfactions from serving in that role;* (4) the training of the individual to increase the level of competence and self-confidence (often these two go together); and (5) the continuing support for the volunteer.

Points of Conflict

Internal conflict frequently will slow the operations of, and sometimes immobilize, any organization. There are several potential conflict situations which can seriously inhibit the functioning of that network of volunteers in the church.

Perhaps the most serious of these is when potential volunteers are identified, recruited and placed *solely* on the need to keep the institutional machinery running smoothly. Which is the primary goal—to keep the institutional machinery running, or to help individuals blossom out and become the persons the Creator intended for them to be? which is more important—a smoothly functioning organization, or the spiritual and personal growth of individuals? Too of-

ten a church uses or exploits volunteers without feeding them and without helping them to blossom.

A more subtle point of conflict may be found in the priorities developed for the placement of volunteers. The highest priority may be given to filling the administrative positions necessary for the governance of the congregation such as the board of session or vestry or consistory or council. Or it may be to fill the program positions such as teachers, circle leaders, worship leaders, youth counselors, program coordinators, missions committee members, callers in the visitation-evangelism program, and leaders of the caring groups. Or it might go to the personal and spiritual growth of the individual volunteer. Which of these receives the most attention when the nominating committee meets?

Perhaps the most neglected point of potential conflict is making a distinction between leaders and workers. A recent new member usually is "eligible" to be a worker in some program, but only long-time members can be leaders and policy-makers. Some workers may be "promoted," after long and faithful service, to become leaders, but it is far more difficult to find leaders who are willing to become workers. Does this "pecking order" reflect the intentional values and goals of that congregation?

A fourth point of conflict which may inhibit the functioning of the network of volunteers is found in the "reward system" of some congregations. Who receives the most highly visible expressions of gratitude? Is it the president of the board, or a Sunday school teacher? The person with a high level of competence in verbal skills who excels in chairing a committee, or the person who takes the initiative in expanding the ministry and outreach of that congregation? What about the faithful, obedient and almost invisible worker in the kitchen?

Finally, what receives the greater weight in selecting volunteers— seniority or talent, tenure or effectiveness, family ties or faithfulness?

Spreading the Load

Most congregations have an unwritten rule declaring that the number of positions any member may hold at one time is the maximum number that person is willing to hold plus one. This is one of the most effective means for keeping the largest share of the volunteers' total workload on the shoulders of a relatively few people. By contrast, some congregations have a rule that no one member can hold more than one major administrative (means-to-an-end or institutional-machinery) position and more than two major program (ministry) positions during any one year, and the preference is to limit this to a maximum of one and one. This forces the leaders to place a greater emphasis on identifying, recruiting and training new leaders.

Many congregations have a tradition that no one can be nominated for a major leadership position, *regardless of the responsibilities carried by that member in a previous congregation*, until that new member either (a) has been a member of this congregation for two or three years, or (b) has served in a worker position for a year or two. This also is an effective method for narrowing the leadership base.

Most congregations have a tradition of seeking only as many volunteers as are necessary to fill current vacancies. This tradition appears to be based on the assumption that the world will come to an end a year from next December 31, so there is no point in planning two or three years ahead.

By contrast, some congregations identify and recruit members to serve as teaching assistants, as vice-chairpersons, as members of a team of youth counselors, and for other similar roles. This enables people to get a "feel" for certain responsibilities, to gain some on-the-job training and experience, to learn from others, to acquire a greater degree of self-confidence, and to gain satisfactions without being expected to carry the entire responsibility alone. Another result is the creation of a cadre of persons with experience who can move into major responsibilities when the time is appropriate or the need arises. It also has the subtle, but very important, result of broadening the base of ownership of program and decisions.

The Support System

Without doubt the most widely neglected component of the entire process of building and maintaining a network of volunteers in the church is the support system. This is the most important factor for the nurturing and rewarding of volunteers, and is far more important even than training events.

There are many dimensions to a good support system. It may include having someone stop by to see a Sunday school teacher at home and to ask: "How does it go with you today?" Instead of leaving after the normal polite "Fine. How are you?" the caller sits—and sometimes sits and sits—until there has been an opportunity for frustrations to surface, for questions to be raised, for self-doubts to be expressed, for fears to be discussed and for problems to be articulated. The caller may do little more than listen, but that is a lot! The critical dimension here is that the call has been made without any prepared agenda, for the agenda consists entirely of the volunteer's own concerns.

A good support system encourages a variety of opportunities for volunteers to function as part of a team rather than as lone individuals. These may include the opportunity to be part of the team-teaching arrangement rather than to be *the* teacher in that classroom. It may include the opportunity to be part of a group of eight to 12 adults who serve as counselors for the 15 to 30 young people in the youth group. It may mean that most committees are chaired by a two-person team rather than by one individual. It may mean the use of small task forces to carry out the responsibilities traditionally assigned to one person.

Every good support system has an intentional reward system to make sure that volunteers are thanked, that faithfulness and obedience are recognized, that the gratitude felt by the other church members is articulated; in short, the volunteer is made fully aware of all this, and the importance of the responsibility he or she is carrying is to be lifted up very clearly.

The most important component of any support system for volunteers is an emphasis on the satisfactions provided for the volunteer. That is

what makes a volunteer run! Some of these satisfactions are derived from the knowledge that others appreciate what one is doing.

Other satisfactions form a long list, including: some creative skill; the clear recognition by the volunteer that this is an important—perhaps even crucial—task in the total life and program of the church; a strong affirmation that what the volunteer is doing is a means of expressing his or her Christian commitment to Jesus Christ as Lord and Savior; a matching of the responsibility to the unique talents and gifts of that particular volunteer; the opportunity to become part of a sharing and caring fellowship; the feeling of personal and/or spiritual growth for the volunteer (for some, this is the number one satisfaction); a special setting for developing new friendships; the opportunity for the newcomer in the community to develop a sense of roots—of being needed and gaining a feeling of belonging; the joy of seeing others grow as a result of one's's efforts; the chance to help others; the opportunity to become better acquainted with other members of that congregation or the denominational family; and the chance to be involved in a meaningful learning experience.

Making these and similar satisfactions available to volunteers is in some ways comparable to, but far more important than, "meeting the payroll" in a profit-oriented business. It is far more important because paid employees may be willing to work without many personal satisfactions, and even continue to work if there is a delay in meeting that payroll. Volunteers, however, begin to drift away if these personal satisfactions are missing.

Undercutting the Network

On the opposite side of the ledger from the support system are the means that may be used, almost always unintentionally, to undercut the network of volunteers. We know of at least a dozen. (1) To neglect the importance of the entire support system. (2) To be vague on expectations tenure and responsibilities. (3) To use guilt as a major motivating factor in enlisting volunteers. (4) To set impossible goals that the volunteers cannot reach. (5) To advance the hour or date of an event which depends on volunteers, or to make last-minute schedule changes, or to come up with other unpleasant surprises. (6) To ignore the importance of matching needs and talents.

To continue: (7) To dismiss a volunteer's task or accomplishment as meaningless or unnecessary or irrelevant. (8) To concentrate on institutional maintenance rather than on the personal and spiritual growth of the volunteers. (9) To keep secrets about why a particular project is being initiated or changed. (10) Unexpectedly to insert a higher priority ahead of what a volunteer is doing after he or she has been told that this is an extremely important responsibility (a common example of this is to schedule children's choir practice for the last half-hour of the Sunday school period). (11) To ask naturally gregarious persons to work alone. (12) To hire a church member to carry responsibilities similar to those that have been done for years by volunteers

(this is only one of several reasons why a congregation is advised not to employ members for paid part-time staff work).

In summary, we have learned much over the years about what makes a volunteer run. We have also learned a lot about how to discourage volunteers. The choice is ours as to which body of knowledge we are going to use.

Volunteerism in Religious Ministry

LCDR Ronald M. Apgar, CHC, USN

A major portion of the leaders in the American churches have been and presently are from the ranks of volunteers. The church has been and still is very dependent upon persons who are willing to give leadership, time and talents with no financial remuneration.[1]

Volunteers have an integral part to play in such organizations as hospitals, charitable foundations, churches, etc. As Navy chaplains involved in religious ministry, we need to be aware of the importance of volunteers to our overall effectiveness. There are many common denominators that affect the success or failure of utilizing volunteers. This article will attempt to examine some of these relational components. First it will be helpful to give briefly some of the foundational background of volunteerism in religious ministry.

A Ministry of Volunteers

The church, as a community of faith, consists of persons who have voluntarily chosen to identify with others who share their common faith in Jesus Christ. As John Westerhoff remarks, it is in this community that "we learn to accept and affirm our gifts and graces, our talents, and to use them for the benefit of others."[2] In the most profound sense one could say that the church *is* a ministry of volunteers, for its concept is grounded in our Christian perception of the faith, our relationship to each other, ultimately in our witness. No one is an island in the church: we do not stand apart or against, abut use our freedom for the benefit of all.

It was he who gave some to

[1]D-B Heusser, *Helping Church Workers Succeed*. Valley Forge, Pennsylvania: Judson Press, 1980, p. 6.

[2]John H. Westerhoff III, *Building God's People*. New York: The Seabury Press, 1983, p. 91 (hereafter Westerhoff).

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be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.

(Eph. 4:11,12)

Made or Broken

Unfortunately, we clergy have often allowed other kinds of priorities to prevent the laity from having genuine opportunities for volunteering in meaningful ways. If there *are* opportunities, then our volunteers are often made or broken in the way we perceive or supervise their participation. The problem is that volunteerism is still being viewed and implemented in some chapels and churches as an adjunct activity to the ministry. For Verna Dozier, this problem results from the fact that the "church has come to mean institution and not people—not the people of God."[3] To insure that our ministry is truly inclusive in that we share a common vision and life together, it is important that we understand why people volunteer and how we can foster that spirit.

> But encourage one another daily, as long as it is called today, so that none of you may be hardened by sin's deceitfulness. We have come to share in Christ if we hold

firmly until the end the confidence we had at first.

(Heb. 3:13, 14)

A Trend

Current research indicates that an increasing number of people, from all segments of society, desire to get involved in issues that are important to them.[4] People are increasingly becoming less content to remain aloof from ideas that correspond to their own life convictions. It is important for an organism such as the church to realize that our "theology takes rise within the life of the community of faith, and it seeks to bring this faith to clear and coherent expression."[5] If the trend is toward more persons' willingness to volunteer their time and effort, then Christian leaders might be sensitive to this reality by cultivating an environment that supports this pattern. This may mean turning our attention to our theological assumptions about the Christian community and how we in practice implement our understanding—there may be a need to recover a theological emphasis that is important to the future of volunteerism. We must not be content with the status quo, but seek to involve our people, for our mutual good.

> Let us not become weary in doing good, for at the proper time we will reap a harvest if

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[3]Verna J. Dozier with Celia A. Hahn, *The Authority of the Laity.* Washington, D.C.: An Alban Institute Publication, 1982, p. 3.

[4]Marlene Wilson, *The Effective Management of Volunteer Programs.* Boulder, Colorado: Volunteer Management Associates, 1976, p. 20 (hereafter Wilson).

[5]John Macquarrie, *Principles of Christian Theology.* New York: Charles Scribner's Sons, 1977, p. 38 (hereafter Macquarrie).

we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

(Gal. 6:9, 10)

Case Studies

In order to acquire first-hand data about volunteerism, I selected as case studies four organizations that utilize volunteers. Each organization provided an opportunity for studying volunteerism from actual situations involving volunteer/staff work patterns, motivation, climate, and recruitment. My point of contact was the individual assigned to manage the organization's volunteer program in each instance; hence, the data received reflects the viewpoint of the one responsible for making the program an effective instrument for meeting the institution's service needs. The purpose of my interviews was to examine types of volunteer programs in practice today. This field research was not intended to be exhaustive, but only to be a means of getting in touch with real-life situations involving volunteers in order to bring together applied concepts and written resources.

The four organizations selected as case studies were: 1. The Medical Center of Princeton; 2. The Princeton YWCA; 3. The Chapel of the Good Shepherd, Naval Air Station, Oceania, Virginia; and 4. All Saints Chapel, Naval Station, Jacksonville, Florida. On the basis of my research, I have isolated only one or two specific points from each case study that I feel add an important consideration to our discussion on volunteerism (see Appendix for interview questions).

● *Medical Center of Princeton.* The entire approach to the volunteer program is professionally organized, as evidenced by the following:

• There is a full-time, paid staff director of the volunteer program at the department head level.

• The administration's support of the program is shown by its allocation of necessary resources (e.g., finances, facility space, training time).

• There is much excellent literature designed to acquaint potential volunteers with service opportunities.

• The Center's confidence and flexibility in exploring new ways to involve volunteers is ongoing.

• Volunteers are subject to the same *Code of Ethics* that governs all staff.

• Volunteers are recognized for their achievements and service by formal and informal actions.

• Volunteers are given specific guidance in their tasks with evaluations and feedback opportunities.

The most important insight gained from this particular case study was the obvious seriousness with which the Medical Center viewed its volunteer program. Every effort was made to insure that their volunteers felt completely accepted in the Center, regardless of the fact that they were volunteers. This is important, for there can be a tendency to make a mental shift in our perception of volunteers; i.e., they are not quite at the

level of paid staff members, and therefore, do not need to be taken as seriously. This takes us to a question that must be asked when we reflect on our desire for volunteers: "What is it we are doing, why do we do it, and why are volunteers important to us?" At the Medical Center, volunteers are made to feel important because they *are* important. They work directly with patients, they assist professional staff, they are given opportunities to learn new skills, to share their ideas, and to gain a sense of worth and achievement.

One final observation I left with was the Center's conviction that it could not adequately meet its responsibility to the community without its volunteers. There was more than expedience in this conviction (getting the job done), for the hospital's program conveyed the idea that nonprofessionals had something valuable to contribute to the overall atmosphere of an organization dedicated to helping people, beyond the precise medical treatment. I had the sense that volunteers, as persons in their own right, were good to have around for the benefit of patients *and* staff.

● *Princeton YWCA.* The YWCA has structured its volunteer program in accordance with the social outreach mission of the organization itself. This approach is another good example of how a volunteer program ought to be patterned to reflect the overall orientation or philosophy of the institution. Since the YWCA is a community service organization, involved in activities that are social in nature, the volunteer appeal comes from that same concern. For example, the YWCA seeks to attract volunteers on the following basis:

• For satisfaction from providing a service and feeling a sense of community involvement.

• For personal growth and interests;

• For companionship—to meet others who are interesting and committed to people.

There is a noteworthy point in all of this: organizations using volunteers need to involve them in ways that complement their mission. Without this internal orientation, the volunteer is liable to feel exploited or that the organization misrepresented itself. Many people volunteer out of a loyalty or sense of commitment to the organization's purpose and ideals; those ideals need to be practiced by the staff in their relationship with volunteers. For example, the YWCA supervisor of the volunteer program, who is herself an unpaid volunteer, remarked that regarding motivation, it was very important not to let a volunteer feel "lost" in the organization. She added that many of the volunteers "just love to be in the building." There are a good number of volunteers who receive a personal sense of belonging when they are at the place they believe in and are, therefore, willing to give their time and energy. We need to be sensitive to this characteristic, especially if it conforms to an attitude we are trying to foster in our mission or purpose. The YWCA supervisor felt just as strong a commitment to the well-being of her volunteers as she did to the Y's community outreach programs for others.

● *The Chapel of the Good Shepherd.* The director of the volunteers participating in the chapel's religious program (primarily educational areas)

expressed a characteristic that is worth reflecting upon. When asked the question, "What kinds of organizational skills are required for supervisors of volunteers?", she replied, "You must *first* have a love for people." Although this sounds trite to many of us, there is no denying the fact that volunteers must feel appreciated by their supervisors. The director then went on to share how the supervisor must have a genuine aptitude for working with people who differ in their personalities, who vary according to their abilities, who have personal needs themselves, and who may even disappoint. Rather than placing a great emphasis on the organizational procedures and the required coordination for the educational ministries, she began with an interpersonal sensitivity. Her point is well taken and deserves our attention.

It is quite possible in directing any volunteer program to get so caught up in the demands of our organization that we fail to keep our basic commitment to the volunteers as persons. They may come to feel as objects who have no real personal connection with the organization they have chosen to support. The irony of this kind of distortion is that it often culminates in negating internally what we profess outwardly to those who rely upon our organization (this is especially true for religious organizations). Emotional support for volunteers has much to do with motivation and continuation. A word of caution, however: I am not suggesting that directors or supervisors or volunteers must take upon themselves the burden of acting as chaperons for their volunteers' emotional happiness. What I am saying is that the motivation and

commitment of volunteers has a great deal to do with the values and attitudes of their supervisors; if a supervisor cannot express a genuine concern for his or her volunteers, then perhaps a change is in order.

● *All Saints Chapel.* On the basis of this case study, several critical insights involving volunteer/staff relationships were highlighted. In responding to questions concerning crucial managerial associations with volunteers, the supervising chaplain said: "Supervisors must first have a clear notion of what they're trying to accomplish with volunteers. They need to be specific in their guidance, realistic in the goal, and most importantly, provide the necessary resources to get the task done." In the opinion of this supervisor, who has had over fourteen years' experience with volunteers, the most frustrating situation for volunteers is not being given either the materials, space, time or training to do the job according to the organization's expectations.

As a corollary to this, supervisors must stay in touch with their workers by insuring that basic resource needs are being met. For this supervisor, the rationale behind this close contact was basically psychological in nature. He believed that there often tends to be an inherent perception problem in how volunteers see themselves and how that translates into commitment. Volunteers, in his opinion, may not be as reliable to the organization as paid staff, who have the incentives of salary and the desire to keep their jobs. There is often a "gap" between what is planned and what is accomplished by volunteers. Volunteers may be more apt not to follow

through with their verbal commitments. While this may be the case at times, it seems to me that the burden of this must still rest with the organization seeking the assistance of volunteers. Over-simplification of volunteer/staff relationships, or a reluctance to delegate or take seriously the contributions of volunteers, may create this kind of gap. Too often, supervisors themselves may shy away from applying conscientious, solid management principles by "relying upon a mystical combination of good intentions and good luck to see them through."[6] Nevertheless, these kinds of discrepancies ought to be viewed as opportunities for staff and volunteers to evaluate their own conceptions of the problem. This kind of managerial integrity will help to encourage sound direction and changes.

Another important observation from the director of the All Saints Chapel program was that many of their volunteers were involved out of a commitment to Jesus Christ. This dimension, of course, is unique to Christian organizations and every effort ought to be made to keep that legitimate motivation intact. We need to insure that our ministry of volunteerism does not take this fact lightly. Volunteers may be serving from the same conviction as we are. We should then be asking, are volunteers given the same kind of attention we advocate for others? As a supervisor, do I accept the sacrifices volunteers are willing to make? Are my prejudices, expectations, ideals, values and attitudes consistent with my professed beliefs?

In the Medical Center case, the volunteer program is more institutionally structured, whereas at All Saints Chapel the approach is more casual. In conclusion, I do not believe any one particular method or strategy can be deemed appropriate, but rather, each organization must assess its own influencing characteristics.

More than "Signing up"

As all of the above case studies indicate, successful volunteerism will only be achieved when the use of volunteers moves from the abstract to the concrete. Understanding the dynamics that impact upon volunteerism is a critical necessity. It simply will not do to think that all we have to do is to "sign up" the volunteer (with a sigh of relief), give a five-minute pep talk (anyone can do it), and let the volunteer go to it (thank God). Although the situation is exaggerated, the attitudes and assumptions are probably closer to our practice than we dare admit. There is a thin line, as it relates to volunteerism, of "confusing means and ends by making survival of the organization an end rather than means."[7] We need to guard against taking the volunteer's impulse to volunteer for granted; the organization itself must be supportive and conducive to volunteers, if they are to have a viable place in it.

Before volunteers can be effectively utilized, some attention must be

[6]Harriet H. Naylor, *Volunteers Today*. New York: Association Press, 1967, p. 53 (hereafter Naylor).

[7]Naylor, p. 60.

given to the process that reinforces an ongoing volunteer program. It is interesting how quickly clergy and laity forget that the church is a voluntary organization, one that welcomes and encourages the presence of people gathered to worship. Unfortunately, in some situations, chaplains can begin to feel as though they "own" the territory, that their responsibility is to be a guardian of the Command Religious Program. There are also lay persons ready to convey the same attitude—at the expense of any worthwhile ministry that includes volunteers.

It will be helpful to examine some of the literature regarding volunteerism and its implications for our discussion. With Marlene Wilson's question, "How do we become effective managers of volunteer programs?"[8] in the background, we will discuss two essential areas: motivation and management.

1. *Motivation.* According to Wilson, there are two primary reasons why many potentially effective volunteer programs fail. First, there is an oversimplified view of what motivates volunteers; secondly, there is a lack of management and organizational skills among supervisors of volunteers.[9] Motivation is best viewed from two different angles, one internal, the other external.

• *Internal.* By this is meant those internal characteristics within volunteers themselves that serve as key motivators. In other words, what is it from the volunteer's viewpoint that gives that person the incentive to give her or his time and skills to a particular organization and task?

Aaron Levenstein, in his book, *Why People Work*, believes there are four components that affect personal motivation in volunteerism:

• Self. The volunteer work must be appropriate to the person, consistent with one's own ideas, likes, prejudices and loyalties.

• Others. This, according to Levenstein, is the single, strongest driving force that moves a person toward volunteering; the potential volunteer must feel recognized and important to those seeking his or her assistance.

• Organization. There is a sense in which volunteers must feel as though they are contributing to a larger purpose and identity, the organization itself.

• Humankind. Volunteers need to feel that their efforts are working for some worthy cause that extends beyond their own personal lives; their help is for humankind.[10]

When the above relationships are stimulated by the supervisors, recruitment and retention problems are minimized, according to Naylor.[11] There is another side to internal motivational levels, however, that must be considered. People volunteer for various reasons, some of which can be detrimental to themselves and

[8]Wilson, p. 21.

[9]Wilson, pp. 41–42.

[10]Aaron Levenstein, *Why People Work.* New York: Crowell-Collier Press, 1962, p. 67.

[11]Naylor, p. 70.

the organization. By this, I mean people who are motivated primarily by guilt ("I must be involved in some kind of volunteer service to win the Lord's approval"), tradition ("This is what is expected of members"), martyr complex ("No one else will do it, so out of my sense of duty I'll volunteer"), power ("Once I get my foot in the door of this outfit I'll make some changes"), or compulsiveness ("I just *have* to keep busy"). In order to avoid future conflict, the chaplain needs to explore motives when it appears that questionable drives may be at work. On the other hand, supervisors must be careful not to project their preconceived ideas of what the "right" kind of motive is for a given volunteer. We don't always have to look for a spiritual reason for people to volunteer. For example, some may decide to offer their assistance out of a genuine desire to make new friends. As noted in the YWCA study, many of their volunteers are initially motivated by a need to meet people, to share in social relationships. Others may be compelled to get involved from a strong belief in the cause; the activity itself is important to them. Any volunteer program must be flexible enough to allow for different motivational emphases that vary according to personalities and needs.[12] A word of caution: unfortunately, well-meaning clergy can often put a guilt trip on people because of the desperate need for volunteers. If there are no volunteers, perhaps it's time to drop that particular program or reevaluate your strategy.

● *External.* For some reason the external forces that act upon motivation are often taken for granted or simply ignored. This is the area that most directly applies to organizational factors. As Wilson states, volunteer motivation is like a pair of scissors, in which "one blade is what a person brings to a situation (or job) and the other blade is what the situation brings to the person."[13] What we are interested in is the blade that addresses the organization's responsibility to their volunteer(s). In other words, how does it feel for volunteers to work in your religious ministry? Do our volunteers find the climate to be supportive of them in their particular tasks? Schindler-Rainman and Lippitt have identified several common themes that negatively affect work-related behavior among volunteers:

• *Unreal expectations given in recruitment.* This is often a source of discontent among volunteers and one that is easily created when we see the volunteer as an object to fill a need. We should be honest about the job, not down-playing the necessary learning or minimizing the time and effort required.

• *Lack of appreciative feedback.* Why so many of us have difficulty giving praise or an expression of appreciation to a worker is puzzling. This does not mean giving false words of gratitude (another problem for some). For volunteers, this recognition of their efforts cannot be underestimated.

[12]Eva Schindler-Rainman and Ronald Lippitt, *The Volunteer Community.* Washington, D.C.: NTL Institute Publication, 1971, pp. 51–52. (hereafter Lippitt).

[13]Wilson, p. 21.

• *Poor relationships with the supervising staff.* This may take the form of the supervisor's not adequately training or helping the volunteer to learn the job; in other cases, the supervisor may be manipulative by exerting "a kind of righteous pressure about the importance of their activity."[14]

• *General low morale in working conditions.* Here the working environment is marred by low morale and negative attitudes that affect a person's view of the work situation; it just isn't a pleasant place to be.

Some of these observations may imply that we must provide an ideal environment, but as Naylor remarks, it was "the impulse of idealism" which created the incentive for voluntary organizations.[15] Volunteers expect nothing more than what any paid staff member would also expect—meaningful tasks, honesty, respect and a challenge. (Note: if we have repeated situations where our volunteers lose interest or drop out altogether, we may be getting a message about external elements within our responsibility; however, I am convinced that most chaplains are discerning enough to know if the organizational climate they are responsible for is less than satisfactory.)

2. *Management.* My intent here is not to explore the numerous management theories circulating nor to discuss management behavior in terms of current philosophy. Rather, I want to focus on the chaplain as a supervisor or leader of volunteers. Research has shown that the supervisor is crucial to the volunteer system, for "it is not the volunteers, nor the client, but the person directing the volunteer program" who largely determines its success.[16] We need to scrutinize specific management characteristics objectively (I say "objectively" because part of the problem is that as supervisors of volunteers we may be overly guided by subjective impulses):

• *Leadership.* As naval officers we have all had to conform to certain procedures for accomplishing specific tasks. We are comfortable with lines of authority, assigned duties, objectives and accountability—all of which guide to a large degree our relations with other military personnel. The situation changes, however, when we are supervising volunteers under our responsibility in the religious ministry. The institutional environment remains, but with the volunteer we are involved in a different set of dynamics (the volunteer is not paid, has other priorities, may or may not be under the Military Code of Justice, may quit, etc.). A key question for us is, "How do we become effective managers of volunteers?"

Wilson, who considers the issue to be one of leadership, writes: "The important thing for those directing volunteer programs is to understand the impact they have on the lives of others . . . and to take that responsibility seriously."[17] Unfortunately, we

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[14]Lippitt, p. 56.

[15]Naylor, p. 60.

[16]Wilson, p. 15.

[17]Wilson, p. 26.

may take our leadership responsibilities seriously only when we're involved with other staff personnel. The chaplain who says only, "If you need any help, my door is always open," implies that he or she has no real structure or sense of obligation toward the volunteer(s). This is passive leadership. Several essential leadership traits can be summarized from the available data concerning the effective supervision of volunteers:

- Be clear about accountability.
- Be realistic about expectations.
- Be available for counsel.
- Be willing to receive feedback.
- Be confident in delegating.
- Be concerned for communication.
- Be supportive by providing resources.
- Be honest in your judgments.
- Be ethically consistent.
- Be able to follow through with commitments.

- *Communication.* I'm sure that most of us clergy types consider ourselves to be effective communicators. What we fail consciously to realize, however, is how dependent our communication is upon underlying assumptions and attitudes. For example, what happens to our communicative effectiveness when certain below-the-surface attitudes are at work?

- "I'm too busy to take more time on this issue."
- "I can sense that this volunteer could care less about what I say."
- "I feel a 'barrier' between myself and this person."
- "I shouldn't have to be dealing with this problem."

All kinds of things can affect our intent to be a good communicator.

Not only is our effectiveness determined by attitudes, but even our own ability to listen affects our manner of communication. How attentive are we to those volunteers we supervise? Do we take time to hear and see what our volunteers are doing? How willing are we to understand a volunteer's frame of reference? How important is it for us to be understood by others rather than trying to understand others?

This last question underscores the correlation between communication and identification with the one to whom you are giving your attention. Warner Burke is on the mark when he states, "This empathetic process also includes your attempting to experience the same feeling about the subject as the speaker."[18] I would like to suggest that as supervisors of volunteers we let that empathetic concern be a high priority in our approach to communicating with our volunteers.

- *Theological implications.* While we would hope to apply the

[18]W. W. Warner Burke, "Interpersonal Communication," *Behavioral Science and the Manager's Role*, ed. by William B. Eddy, et al. Washington, D.C.: NTL Institute for Applied Behavioral Science, 1969, p. 76

above qualities in our leadership of volunteers, there is another dimension that ought to have a major impact upon our understanding of volunteerism as clergypersons—our theological orientation.

Too often we approach volunteerism, within the scope of our religious ministries, as something that is programatic or mechanistic. By this, I mean that we may adopt some program for utilizing volunteers that have no theological substance. I realize that as chaplains we all have a theological frame of reference that we apply in our overall approach to ministry (e.g., liturgical planning), but too often our concept of volunteerism is formulated by expediency and not by a similar theological basis (e.g., "help me, Lord, to find *anybody* who will volunteer for this job.").

What do we mean by volunteerism from a Christian perspective? Is a successful volunteer program primarily a matter of just applying proven interpersonal dynamics, or does our understanding of the community of faith add something? In the context of our Christian faith does our view of vocation contribute to our use of volunteers? Does volunteerism within the faith community differ from any other organization utilizing volunteers? Who is ultimately responsible for creating and sustaining an environment that is conducive to volunteerism? On what do we base our rationale for seeking volunteers in the faith community? What is the volunteer saying to us about her or his faith commitment?

These are the kinds of questions that need to be explored by chaplains as we attempt to cultivate personal associations and commitments in our ministries that lead to people volunteering. This is especially crucial for the Christian faith community, for we are those who make significant claims about ourselves as people who belong to each other in ways foreign to the secular world; we are a diverse group of people united together in our common love for Jesus Christ and each other, called the body of Christ.

> The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. For we were all baptized by one Spirit into one body . . . and we were all given one Spirit to drink.
> (I Cor. 12:12, 13)

This uniqueness, which we profess from our faith, must also be the essential foundation that gives meaning to our understanding of voluntary associations. My intent at this point is not to be exhaustive, but only to cite selected theological considerations that have significance for volunteerism; there are many others, but the two following are closely related theologically to our above discussion on motivation and management.

The Church Is People

The Christian community is an organism of people that is founded entirely upon the person of Jesus Christ. Consequently, we share a vision that gives us an incentive to conduct our interpersonal relationships in ways unknown to the world. We are bonded together in a relationship that is both affirming and caring. As such, we ought to be interacting with each

other in ways that are true to each self: We seek to be sensitive to our own limitations, to preserve the freedom of each person to choose in Christ, and to love the other in word and action.

The Christian community is not any ordinary human group, and our associations with each other are a part of that realization. Dietrich Bonhoeffer, in *Life Together*, stated: "The existence of any Christian life together depends on whether it succeeds at the right time in bringing out the ability to distinguish between a human ideal and God's reality, between spiritual and human community."[19] God has taken the initiative by acting out Godself to us in love and forgiveness. Only through our relationship to God do we find our true center, which gives us the freedom to be for others. And how does this community reveal itself?

> It takes place, in relationship to the world, as the fellowship of the need of those who are moved by the burdens of the world . . . in order to be true to the world and meaningfully to address themselves to it, not in any sense to be conformed to the world. It takes place as the fellowship of service in which the saints assist and support one another, and in which they have also actively to attest to those outside

what is the will of the One who has taken them apart and sanctified them.[20]

Hence, our acts of assistance are also acts that bear witness to the world and to each other of our faith in God's presence. The Christian community is not bound by its own interests, but by a concern for others (Phil. 2:1–4). As chaplains, we need to understand volunteerism from this viewpoint. We are ultimately grafted together in our service and witness to the world and to each other. How much room do we have in our theology for those who have chosen to volunteer? Do we try to achieve volunteer motivation from our own self interests? Are we free enough to allow our volunteers to be themselves, to contribute from their own gifts? Moltmann writes:

> Everyone must be accepted with his gifts and tasks, his weaknesses and handicaps. . . . Where old enmities flare up again in it, where people insist on getting their own way and want to make their perceptions or experiences a law for other people, not only is the fellowship between people threatened, but so (in a deeper sense) is the fellowship with God himself.[21]

Let us be willing to support in our theology and practice the community of faith and its volunteers because we

[19]Dietrich Bohnoeffer, *Life Together*, trans. by John W. Doberstein. San Francisco: Harper & Row, Publishers, 1954, p. 37.

[20]Karl Barth, *Church Dogmatics*, Vol. IV/2, trans. by G.W. Bromiley. Edinburgh: T. & T. Clark LTD, 1962, p. 643.

[21]Jürgen Moltmann, *the Church In the Power of the Holy Spirit*. New York: Harper & Row, Publishers, 1977, p. 343.

take them seriously as persons who in their own right have value and worth before God.

Pluralism and Our Call to Service

How seriously we take other people (and ourselves) in the community of faith is, unfortunately, shaded by what is often a very narrow view of vocation. John Stott is clear with his observation that:

> The church is a people, a community of people, who owe their existence, their solidarity and their corporate distinctiveness from other communities to one thing only—the call of God.[22]

As chaplains serving in a pluralistic faith environment, we must have a broad understanding of vocation if we are going to be able to affirm volunteerism in its proper importance. To think of volunteerism apart from a theological commitment that encompasses vocation is to run the risk of having your volunteer utilization viewed as a "program" and not a ministry.

Too many volunteer programs are just that—"programs" that lack any clear, concise identification with the ministry of the chapel. As John Mcquarrie states, "All Christian ministry, whether we are thinking of the ministry of the whole people or the ministry of those ordained to special offices, is a participation in the ministry of Christ."[23] While the various components of our ministry may vary among laity and clergy, each person has been called in the broad sense to be a minister. Once we as clergy begin to see the service of lay people as a pale imitation of the ordained clergy then we have already begun to deprive the community of its most important element: vocation. What is vocation, and what is its significance to volunteerism?

Pluralism and the Volunteer

Perhaps the best place to begin is with Karl Barth. The call of Christ is "His creative call which rings out as a *Fiat*, and as it does so there comes into being that which was not but was destined to be."[24] There is a new history for each person called by Christ, not one defined only in spiritual standing, but in outward life convictions. A life in Christ is initiated by a complete transformation that leads to a new orientation in social and moral dimensions. This is not an abstraction, but a calling that takes a person to new pursuits that are concrete and grounded in faith. The Apostle Paul felt strongly enough about a believer's call to keep it before him in prayer: "I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints" (Eph. 1:18).

We as chaplains need to assure

[22]John R.W. Stott, *One People*. Downers Grove, Illinois: Intervarsity Press, 1968, p. 15.

[23]Macquarrie, p. 420.

[24]Karl Barth, *Church Dogmatics*, Vol IV/3, trans. by G.W. Bromiley. Edinburgh: T. & T. Clark LTD, 1962, p. 500 (hereafter Barth).

our people of their calling by giving serious attention to who God may be leading some to offer their services in new ways. We also need to be aware that that same calling or commitment to vocation may lead others not to volunteer, but to concentrate on other legitimate areas of their life (e.g., their family, employment, social projects, etc.). Vocation goes beyond narrowly defined patterns of service and must be affirmed as such. Yet our religious ministries ought to offer opportunities for people to serve. We are a people who share in common our mutual vocation in Christ and receive each other's service in gratitude. What is crucial is that we create an environment in which we delight in the contributions of each other, for it is not required that the Christian "contribute much that is beautiful or out of the ordinary; it is required that he contribute what is his own...."[25]

Closely related to vocation is the care that clergy show to others who have a God-given calling. As chaplains, part of our shepherding ministry is nurture of the community (cf. John 21:15–17). Our concern ought to be to see members of the community discover and grow in their own ministry of service. John Westerhoff notes that "if we really care for people, we will be concerned for their growth and development, we will make a major effort to aid them in their journey to maturity, we will seek their enlightenment, free them from prejudice and ignorance...."[26] There is a risk involved in this kind of commitment to people, but one worth taking. Yes, there will be times of disappointment,

but Christ has called us to the task of nurturing his people.

Practically this translates into specific kinds of attitudes and actions toward volunteers:

- to help enable others to contribute
- to take time to communicate with those who serve
- to be free enough to affirm and express genuine appreciation
- to be willing to delegate and let others receive the credit
- to seek feedback and welcome suggestions
- to make every effort to see that our climate supports our volunteers
- to give attention to planning and designing tasks
- to allow someone to say "no"
- to be honest with ourselves and others about our expectations
- to let volunteers go on to other opportunities of service

As chaplains we are all serving the same God and the same people. We need to explore ways to prepare our volunteers for other experiences as they are transferred to new duty stations. We serve as part of the inclusive Body of Christ and we need to encourage volunteers to ready themselves for other opportunities as they journey from station to station. We need to help them discern their gifts and to feel confident in their contributions. One suggestion might be to send forth volunteers who are being transferred by acknowledging them

[25]Barth, p. 627.

[26]Westerhoff, p. 130.

during a worship service. Another would be to send a letter to the chaplain at their next location expressing your support for their contributions. Or, you might also take time to research for the relocating volunteer the chapel ministry to which he or she is going and potential areas of service there. These are but a few examples of how we can nurture our volunteers beyond our own sphere of ministry.

Conclusion

I hope that we have all gained a greater appreciation for the dynamics of volunteerism as it relates to our ministry. As I said earlier, my attempt was not to be exhaustive, but to offer significant observations on this subject. There is much more that can be said and should be examined. It is my intention to follow up this paper with one on recruitment and training; the theological emphasis will be upon gifts and equipping. I began with motivation and management leadership, since I consider these to be foundational to recruitment. In fact, it can be argued that if the volunteer program is well-managed with attention to motivation, recruitment will not be the hardship that it might otherwise be. The problem surfaces when we realize how often recruitment is approached as a separate "program."

To sum up my concern, I want to reemphasize that the volunteer deserves our recognition as being an essential part of our ministry and our understanding of the Christian faith. It is our responsibility to insure that we are doing all we can to preserve the integrity of that conviction which stimulates each of us to good works for the glory of God.

Appendix

Interview Questions

Volunteerism

- How many volunteers are there in your organization?
- What emphasis is placed upon volunteers in the organization?
- What has been the trend in your organization regarding the success or failure with volunteers?
- What are some of the most important factors to consider in directing or supervising volunteers?
- Does your organization rely upon or utilize materials from volunteer agencies for the management of volunteers?

Formative Factors in Volunteerism

Motivation

- How important are volunteer feelings regarding achievement, recognition and contribution?
- Do your volunteers participate in planning goals and objectives within the scope of their responsibilities?
- How important is the organizational climate in regard to volunteer motivation?
- In what ways does your organization show recognition and appreciation?
- How significant are volunteer relationships in motivation (i.e., with other workers and to the organization itself)?
- What factor is most destructive to volunteer motivation?
- How significant are the volunteer's skills and abilities, training and communication in motivation? What about the volunteer's sense of personal development and growth?

Management/Leadership

- Are your volunteer supervisors volunteers or paid staff?
- What are the managerial functions of the person who supervises volunteers?
- What are the lines of authority between volunteers and staff?
- In what ways does the supervisor insure that he or she is communicating with volunteers?
- What kinds of organizational skills are required for supervisors?
- What part does the supervisor have in motivating volunteers and seeing that jobs/tasks are satisfactorily completed?
- By what means do supervisors evaluate their volunteers? How do volunteers evaluate themselves?
- Are you satisfied with the quality and number of volunteers?
- How important is job design for volunteers?
- What kinds of contracts/agreements are made with volunteers?
- Are responsibilities delegated to volunteers, giving them authority to make decisions?
- What are important managerial functions for developing a successful and ongoing volunteer program?

Sustaining Volunteerism

- What kinds of transitions or adjustments do volunteers confront when beginning their jobs?
- Does turnover affect the volunteer program?

● By what process are volunteers selected?

● In what ways could the volunteer program be improved?

● What specific recommendations can be given to insure a successful volunteer program?

● What seems to be the major concern for you, as a supervisor of volunteers?

Your New Computer—A Tool for Volunteer Ministry

Sharon Jensen and Sandy McCune

How Will You Know?

- Which members of your congregation have expressed interest in doing volunteer work. have at least six months before their next transfer, and have experience and/or interest in working with teenagers.
- Which service personnel at this installation have teenage family members living with them?
- Where can you find someone who is willing to assist in transportation and owns a pickup?
- How many single soldiers in your chapel congregation are interested in outreach work, can expect to be at this installation for more than six months, and live in base housing?

The ability to answer questions such as these can open new doors to active lay ministries and deepen a congregation's spiritual enrichment.

The administration of an active volunteer program within a church or chapel setting can either be a headache of paperwork and lost notes, or an exciting, dynamic process of connecting human resources with human needs. Many civilian churches have found the microcomputer to serve a key role in making the difference.

The Possibilities

What could your chaplaincy be doing if it had a well managed up-to-date list of the skills and interests your parish members are willing to share with others? Here's a sampling of possibilities:

- Mid-week Christian Education programs for single soldiers, families, retirees
- Youth groups for junior and senior high teens

Sandy McCune is President of Office Systems Development Co., a private consulting firm specializing in custom microcomputer applications. An active volunteer herself, she has taken part in developing and computerizing volunteer programs for both church and civic groups in Colorado.

Mrs. Jensen is a Computer Training Specialist with PC Resources, Inc., where she designs and writes training programs and teaches software applications to individual and corporate clients. She designed and implemented a complete database and volunteer management computer system, trained volunteer operators, and documented system procedures for her church where she also served as volunteer coordinator. Mrs. Jensen has also served as a volunteer coordinator in several secular settings.

- Hospital visitation programs for retirees with soldiers
- Transportation for the elderly, the handicapped, & children
- Craft and activity programs for parents and teens, preschoolers and their mothers
- Babysitting classes for teens
- Music and choral groups
- Multi-media library management
- Photography and writing projects
- Outreach to new arrivals and visitors
- Single Christian fellowship and support groups
- Overseas family support and exploration groups

The ideas for volunteer roles and programs can come from your experience, from your particular congregation's conditions, and from the interests of your parishioners themselves. Some might be short term and very casual. Others might be ongoing and thoroughly structured. The key lies in combining *known and identified resources with known and potential needs*. The process of efficiently recording and accessing information on both areas is the special purview of the microcomputer.

Information Needed

Two kinds of information will need to be compiled for administration of an effective volunteer management program: the needs and the resources.

At the heart of the program will be a continuously expanding inventory of the opportunities and assignments which a volunteer can fill. These might be within the chapel's own programs, extension programs on the post or base, or even cooperative programs with similar volunteer programs in a nearby community.

As will be discussed later, these volunteer roles are then compiled into job descriptions which include reference to a list of key words for describing skills, interests, and talents. These same key words are used in the inventory of skills, interests and talents describing your volunteer resources.

Gathering the Data . . .

How do you find out what skills and talents each member of your congregation is willing to offer as a volunteer? The easiest and by far the most effective means is to ask them through a survey instrument. However, it is essential to include a comprehensive follow-up program as part of such a survey process.

A team of congregation members, volunteers themselves, should be responsible for contacting a member of each household in the congregation, by phone or in person to assist in filling out the questionnaire and answer any concerns or questions that may come up. This contact should be made within one to two weeks of the survey's distribution. Such personal support can mean the difference between a limited response and a comprehensive survey.

In the interests of privacy, it is a good practice to put on the computer only that information which your parishioners have been willing to state openly about themselves. And remember that your potential volunteers include teenagers and other family members, as well as the heads of household of your congregation.

A brief, well worded time and talent questionnaire can serve to arouse interest in volunteerism, as well as gather current data. This survey can be the culmination of a comprehensive introduction of your congregation to volunteerism when done in conjunction with addresses from the pulpit concerning the responsibility we all have as members of the priesthood of all believers. It is important to remember, however, that once interest has been aroused in volunteer services, that interest demands proper nourishment, reward, and management to stay alive. An ignored would-be or active volunteer is a tremendously valuable resource to waste.

Your survey can ask for any items of information which you would have a need to know. It might be effective to consider your entire ministry's data needs about your congregation and compile one comprehensive, but brief, instrument to be distributed once every year or six months, depending on your congregation's turnover rate.

For purposes of the volunteer program, the categories of data normally compiled include:

- *Identity:* Who are they and how can they be reached?
- *Talents:* What are the skills, interests, and special training they would be willing to share as a volunteer?
- *Time:* What are their time limits: When would they be available to serve as a volunteer?

Within these categories, specific items might be as follows:

- *Identity:*
  - Name, rank, residence
  - Home and duty phones
  - Military status, division, etc. of self or of affiliated soldier, if family member
  - Other family members in household

- *Talents:*
  - Professional and avocational skills
  - Leadership roles: military, civilian, this chapel and other churches
  - Volunteer activities: current and past
  - Education: Academic, professional, Christian or other
  - Special notes: Has van, interested in leading an exercise class

- *Time:*
  - Days and hours available to serve per week or month
  - Term of current assignment: of self or of affiliated soldier

What is Needed?

To begin to computerize your volunteer system you will need two things, hardware and software. Hardware is the equipment that will do the work for you, the computer itself, a monitor, and a printer. The computer, in turn, has three parts: A keyboard that you will use to talk to the computer, computer memory which is actually the computer's brain, and two disk drives where you will place diskettes that have recorded on them the instructions that the computer will use to do your work for you.

Software is a group of instructions, called programs, that tell the computer how to do its work. These programs are recorded on diskettes which, after being placed in the diskette drive of the computer, supply

the computer's brain with instructions that enable the computer to do work. For instance, a program could contain the instructions that tell the computer how to add together a series of numbers or it could contain the instructions for formatting a paragraph.

There are two kinds of software that you will need to begin to develop a computerized volunteer system. You will need a database program and a word processing program. Each of these programs has a specific set of instructions built into it so that it can do a certain type of work. Following is a brief description of each of these program types.

You may also want to use a spreadsheet program for volunteer management. This is not an absolute must for volunteer management, but since it is a popular type of program, a section about Spreadsheet Programs follows.

Database Programs

A database is a list of things. For instance, it could be a list of all of the people in your congregation who wish to do volunteer work. The list could show each volunteer's name, address, city, state, zip, phone number, and type or types of volunteer project that they would like to work on.

A database program will contain instructions for the computer that will make it possible for you to enter your volunteer list into the computer and rearrange the list any way that you wish. For example, you could sort the list into alphabetical order, rearrange the list into zip code groups or by groups of people living at the same address.

A database program will also al-low you to select from the list a group of people matching a certain criteria. For instance, you could select all the people in the database who would like to help with child care or teach a certain grade in Sunday School.

Of course, making a database work for you requires good planning before you actually record the database in your computer. You must decide what pieces of information you want to record on each volunteer or for each volunteer project. We will be discussing the steps in this planning later.

Word Processing Programs

A word processing program is a program that contains instructions for the computer that allow you to type documents on the computer and then arrange them into your own format, specify special type styles, and, in some cases, make it possible for you to merge a database into the letter so that it can be personalized.

Word processing programs can also be used to print mailing labels and, if a database is used with the word processor, these mailing labels can be sorted by zip code or you can select a certain group from your database to receive a certain mailing.

For instance, you may want to send out a mailing asking for volunteers to attend a training session on teaching Sunday School. You would want to send this mailing only to those volunteers who have expressed an interest in teaching. You can compose a letter using the word processor and then using the word processor and the database together, you can personalize the letters when you point them and print mailing labels only for those people who want to teach.

Spreadsheet Programs

A spreadsheet is a series of lines that have been divided into columns. Three examples of spreadsheets are—a check register, a calendar, and a Table of Contents for a book.

A spreadsheet program contains instructions for the computer to create a spreadsheet and to do calculations within the spreadsheet. For instance, if you wanted to keep track of the hours worked by each of your volunteers, you could enter hours worked each time a volunteer worked and the spreadsheet program would automatically give you a total hours figure for each volunteer.

Spreadsheet programs may contain a built-in database program since a database is a spreadsheet that usually does not require any mathematical calculations. Each column in the spreadsheet contains a piece of information, called fields, about a volunteer and each line would represent all the information about a volunteer, called a record. Since most spreadsheet programs are able to sort and match pieces of information, these capabilities can also be applied to a database spreadsheet.

If you have a spreadsheet program that includes database capabilities, you will not have to use a separate database program. You can combine the two functions. For instance, you could have a database for all of your volunteers and keep track of their volunteer hours within the database.

Once you have decided which software to use, it is important to learn to use it well. The best way to do this is to enroll in classes that will cover the software that you have selected. These classes are taught by the store where you purchased your software or by independent training companies who specialize in software training.

How to Begin

The first step in changing from a manual to a computer based volunteer management system is to define the volunteer jobs that are available. Writing a job description for each volunteer position is helpful because it not only identifies the job but also inventories the skills required to do the job. You can also include information on how often the job must be done.

After you have completed job descriptions for your volunteer needs, you can then begin to design a form to be used by your congregation to record their skills and the kinds of volunteer work they would like to do. This form could begin with simple information like name, address, telephone number, length of time to be spent at this location, and any other personal information you would like to record. Following this information, you could have a list of volunteer projects and a list of skills.

A word of caution! Don't get too personal. People are generally concerned about information given to a computer so try to obtain the information you need relative to volunteerism without asking too many questions. This also works from a practical viewpoint as well. The shorter the form, the better your chances of getting a response.

Responses to actual volunteer tasks on the form should be more than a check mark. It is helpful to design a scale of response. For instance, you might want to have five categories of response as follows:

- Code 1. Doing now
- Code 2. Willing and want to do
- Code 3. Qualified to do
- Code 4. Past participation at this location
- Code 5. Past participation at another location

This response structure will give you greater flexibility when you are selecting members of your congregation to do a certain job. It also gives you a record of people now doing some volunteer jobs and those who have had previous experience.

Now that you have discovered which jobs need doing and you have designed a form to survey your congregation with, the next task is to gather your information. It is best to do this in a personal way. There may be two ways to go about this.

First, you could distribute the questionnaire after church on a Sunday morning or mail it out and ask people, to return it to you. Experience shows that this does not work very well because people forget to return it, decide not to return it, or do not receive it in the first place.

The very best way to obtain this information is to distribute and collect the questionnaire at the same time. You could do this at a congregational meeting, perhaps a volunteer potluck, or by individual contact with each member of the congregation.

If you decide to use the individual contact approach, this could be a volunteer project in itself since you probably would not have time to visit each member of the congregation yourself. A team of volunteers could divide up the community and make a personal visit to each person. This is helpful because the volunteer caller can explain the purpose of the survey, answer any questions, and collect the form on the spot.

Regardless of which method you decide to use to collect the information, two things should be kept in mind. First, distribute and collect the form at the same time. Second, provide an opportunity for explanation of the purpose of the form and for answering questions about how the information will be used.

The Final Product

There are two ways to use the information you have entered into the computer. First, the obvious use would be to identify groups of volunteers who have a specific volunteer interest. For instance, if you wanted to start a calling tree to contact your congregation to let them know about a congregational event, you could identify those volunteers who said they would like to help with calling.

A not so obvious use of information about your congregation is to recognize possible areas of need. For instance, after surveying your congregation you may become aware of a large population of single soldiers in your congregation that you were not aware of. This may prompt you to begin to organize events which would involve the single soldier and address their needs. Other profiles may also surface in your congregation that would have been difficult to recognize if you had not been able to look at trends and patterns which can only be identified with the use of a computer.

Keeping Volunteer Information Current

Once you have completed the first in-

formation gathering process, you will then have to be sure to keep the information current. Include the volunteer information form in packets of information that may be given to persons moving into your congregation. Distribute the form when you go to visit new members of your congregation.

It is also a good idea to resurvey your congregation once a year so that they have an opportunity to update already existing information. You could provide them with a printout of the information you have currently and ask them to update it.

The Harvest

What is to be gained by having volunteer program information kept current and organized through the use of a computer? Through the eyes of a chaplain, the benefits might include:

"When I clearly define a need, I find there are people in my parish who have the skills, experience and interest to work together to solve that need. I can be an enabler now instead of having to do it all myself or pay to have it handled!"

"When I came in last month as the new Post Chaplain I was dreading that inevitable floundering, trying to find out 'who's on first' in their ongoing programs. Instead I found current lists of committees, and a special talents inventory of the congregation, complete with information on how long each member expected to be on the post. What a Godsend!"

Through the eyes of a congregation member, these might be:

"I really feel this is *my* chapel now. I used to be a pew-sitter along with everyone else, but I couldn't see how the chaplain's sermons about being 'active in my faith' and 'living a Christ-like life' had much relevancy to what was going on in my life. Now that I'm involved in leading a youth group in the chapel I can see what a difference having an active faith makes in my life!"

"Sure, I said I'd worked in a Sunday School program before when I filled out the survey. I used to do that at home, and I really enjoyed it. I didn't expect anyone to notice my comments on the form. But someone called me only a week later and said they'd really like me to help out. They noticed!'

"I've always wanted to learn how to manage events. I figured it would be useful to have that skill once we're out of the service. But who would hire me when we'll only be stationed here another six months. Then the Volunteer Coordinator called to ask if I'd be interested in helping out with the Family Potluck Dinner and I found myself learning to handle calling lists, schedules, even decorating committees. I've got a record of

this position to take with me to the next post!"

But there's another viewpoint to consider also, when seeing the benefits of effective volunteer management.

"I knew the chaplain didn't have time to talk with me about my problem more than once or twice. I thought I'd have to tough it out on my own.

But then he told me about this group they had started for people like me. The chaplain had organized it, but it was lead by somebody that had been through the same thing I had and made it through. Now there's six of us that get together every week. I'm going to make it now. I'm not alone!"

WELLSHIRE UNITED PRESBYTERIAN CHURCH
Data Collection for Our Shared Ministry

GENERAL INFORMATION

Name (last name only) _____ Number in Family _____

Address _____

       Number   Street

_____

      Apartment Number, School, or Other Additional Address
            Information

_____

     City   State   Zip Code

Home Phone _____ Fellowship Group # _____

PERSONAL INFORMATION

Name _____

    First   Middle Name or Initial

Title (circle one)   Mr.   Mrs. Miss   Nickname _____
                     Ms.   Dr.   Rev.

Birthdate _____

          Month   Day   Year

Occupation _____

Company _____

Business Phone _____   Homebound (circle one)   Yes   No

Family Status (check one)

    _____ Married

    _____ Single parent

        _____ Widow(er)

        _____ Divorced

    _____ Single adult

        _____ Never married

        _____ Widow(er)

        _____ Divorced

    _____ College student away

    _____ College student home

    _____ Student pre-college

        _____ Preschool

        _____ K–3 grades

        _____ 4–6 grades

        _____ 7–8 grades

        _____ 9–12 grades

School System (check one)

    _____ Aurora

    _____ Cherry Creek

    _____ Denver

    _____ Englewood

    _____ Jefferson County

    _____ Littleton

    _____ Private

    _____ Other _____

CHURCH INFORMATION

Membership Status (check one)

____ Active   ____ Affiliate)   ____ Non-member

Dated Joined Wellshire _____
                          Month   Day   Year

Date Baptized _____
              Month   Day   Year

Joined By (check one)

____ Letter of Transfer
____ Re-affirmation of Faith
____ Confession of Faith

For the following items, indicate the most appropriate status using one of the codes shown here and enter it into the blank preceding the information.

Codes—use lowest appropriate number

1 Doing now
2 Willing and want to do
3 Qualified to do
4 Past participation—
  Wellshire
5 Past participation—
  Elsewhere

____ Deacon at _____

____ Elder at _____

____ Block Leader

____ Prayer Chain

____ Bible Study

____ Sunday 9AM Bible Encounter

____ Tuesday AM Women's Breakfast

____ Tuesday AM Men's Breakfast

____ Thursday AM Bible Study

____ WEECEE

____ Equipping the Saints

____ Christian Education

____ Coordinator

____ Teaching — Nursery

____ Teaching — Preschool

____ Teaching — Grades K–5

____ Teaching — Grades 6–8

____ Teaching — Sr. High

____ Teaching — Adults

____ Substitute Teaching

____ Arts and Crafts

____ Music

____ Summer Church School

____ Vacation Church School

_____ Committees
  _____ Administration
  _____ Adult Study Forums
  _____ Christian Education
  _____ Creative Interpretation
  _____ Hunger Task Force
  _____ Mission
  _____ Nominating
  _____ Parish Life
  _____ Peacemaking
  _____ Personnel
  _____ Planning
  _____ Weddings
  _____ WEECEE Planning
  _____ Worship and Music

_____ Group Activities
  _____ S–Milers
  _____ Prospectors
  _____ P.E.P.
  _____ Minors
  _____ M.O.B.
  _____ SHY
  _____ JOY
  _____ Women's Association
  _____ Circle — Name _____
  _____ A.A.R.P.

INTERESTS, GIFTS, AND TALENTS

_____ Art
_____ Audio Visual
_____ Blood Donor
_____ Business
_____ Dance
_____ Drama and Speech
_____ Electronics
_____ Flowers and Decorations
_____ Gardening
_____ Greeter
_____ Library
_____ Office Volunteer
_____ Photography
_____ Posters
_____ Professional (doctor, lawyer, etc.)
_____ Promotion
_____ Puppets
_____ Repair and Maintenance
_____ Sewing
_____ Writing

_____ Music
    _____ Directing
    _____ Voice — Solo
    _____ Voice — Choir
        _____ Adult
        _____ Adult Ensemble
        _____ Summer
        _____ Youth
        _____ Choristers

_____ Child Care
_____ Concern Center
_____ Driving
    _____ Weekdays
    _____ Evening
    _____ Weekends
    _____ To Worship
_____ Food Preparation
    _____ Homebound Help
    _____ JOY Advisor
    _____ SHY Advisor
    _____ Kitchen Help
    _____ Overnight Housing
    _____ Phoning
    _____ Shepherding
    _____ Surrogate Grandparents
    _____ Surrogate Grandchildren
    _____ Telephone Receptionist
    _____ Usher
    _____ Wedding Assistant

_____ Piano — Hymns
_____ Organ
_____ Guitar
_____ Strings
_____ Brass
_____ Woodwinds
_____ Percussion

COMMENTS

Person Completing This Form _____ Date _____

Voluntary Organizations Are Different!

John C. Talbot

Leaders in religious organizations are often beset by persons who offer counsel on how to do things based on "where I grew up," or "the way we do it where I work," or "the way we've always done it." The built-in dangers of adopting imported solutions are well-known to most leaders. The complications are legion: no one wants to offend well-meaning constituents; the social status of the suggesting person may be intimidating; not having a better alternative to suggest; and, most crucially, not having a way to discern potential pitfalls may trap one into acting on an ill-conceived plan. A further complication in adopting solutions from some other setting is that many of these solutions worked in places that were not voluntary organizations!

Voluntary organizations are different in some significant ways from proprietary organizations. This article compares eight ways in which there are substantial differences between voluntary, proprietary and bureaucratic organizations. In many situations it is important for persons in decision making positions for voluntary organizations to consider some or all of these differences in order to assess properly the appropriateness of prospective actions.

I. Who defines the organization?

Voluntary organizations are defined by their constituencies. People volunteer because the action will meet some inner motivated need which the person seldom verbalizes. The images which volunteers carry around in their heads of what the organization does for them is the real operating definition of the organization. These operating definitions are in constant interaction with the declared positions of an organization and contribute to the gradual reshaping of these definitions. In this sense, voluntary organizations

John C. Talbot served as a parish minister for seventeen years. For the past fifteen years, he has been engaged in industrial mission, where he works as a behavioral scientist in the business community on behalf of the church. He is also the director of the program for Management in Voluntary Organizations at the Continuing Education Center, Princeton Theological Seminary.

are constantly being defined by their constituencies. (It has often been said that church members vote with their feet and their pocketbooks.)

There are balancing factors in this constantly changing relationship between the volunteer and an organization. A voluntary organization may exercise powers of inclusion and exclusion to maintain a position. Inclusion requirements may demand adherance to a declared position, a confession of faith, or promises of service. Exclusionary power may take the form of attendance requirements, financial support, or behavior standards. The organization may set demanding membership requirements, rigorous standards for behavior, threat of excommunication, expulsion, etc. The desired effect is one of letting both members and the public know that there are "limits."

Proprietary organizations are defined by their owners. They decide what the relationship will be between the organization and the environment which it seeks to serve—who is included and excluded, hired or fired—and how it will respond to is constituency. *Bureaucracies* are defined by third parties: a legislature, a political leader, or persons or groups at another level or part of a larger system. Many organizations set up bureaucratic pockets of operation within the context of a larger system. Behind the operation of bureaucracies is the assumption that there is a stable or fixed environment in which specific activities can be monitored, controlled and regulated through set procedures in a consistent way.

For instance, in a residential parish it is assumed that the constituency will repeatedly participate in ongoing activities. Repetition is an assumed strategy for maintenance. In a field situation, where everything is temporary and may be once–only contact, how does one change their perception of support activities?

Add to each of these approaches to defining an organization the factor of leadership. The influence of leadership does have a major impact on how an organization positions itself—chaplaincy in relation to command, for example—and how the organization responds to its constituencies.

II. Who plans?

Planning procedures have very different reference points in the three types of organizations we are considering here. In voluntary organizations planning leadership is endorsed by the constituency—the volunteers. In proprietary organizations planning leadership is endorsed by the owners. In bureaucracies planning leadership is endorsed by third parties. This means that how a leader initiates the planning is crucial to its success. Who is involved, and when they are involved will be very different.

Many times planning is done in religious groups without really involving constituents in the process. This can be the source of many program failures. Often a breakdown in the basic relationship with volunteers happens in the way planning is done. A parish council may "plan" by accepting the bright ideas of a leader, or of a small interest group, and then when the plans are implemented, resistance or non-support appears, and the question comes, "Why aren't people getting behind this effort?" In

fact, the constituency has said, "Not invented here. Nobody asked me if that was what I wanted." While it takes more time to do planning with the volunteers who are the end users of the plans, it goes further in the long run.

III. Differences in functional emphasis:

All organizations manage processes of membership, control and production as part of their ongoing efforts. Organizations put different emphasis and energy into these functions. Voluntary organizations consciously put great energy into membership activities and the maintenance of relationships. Proprietary organizations usually emphasize the output of products and services. Bureaucracies put energy into the uniform regulation of membership and production activities.

Pictures can help visualize the different emphases put on these three processes of membership, control and production. A voluntary organization would be pear-shaped, with the heavy end on membership. Similarly, a proprietary organization would usually be pear-shaped in the opposite direction, with heavy emphasis on production. And a bureaucratic organization would tend to look like a football, because it puts a great energy into controlling both membership and production in accordance with predetermined patterns.

IV. Who controls whom?

Volunteers control the terms of leadership. They accept and reject leadership on basis of credibility in meeting the motivational needs of members.

Proprietors control the terms of membership. They include and exclude members on the basis of how they meet the production needs of the organization.

Bureaucrats control the extent of compliance to membership and/or production standards. They include and exclude members on the basis of how they comply to fixed standards.

These three bases for control can have radically different impacts on a clergyperson. Clergy as paid employees in a voluntary system face a dilemma as professional managers. They are responsible for working with volunteers one minute, and supervising other employees in the next minute. This means that the clergyperson must be switching perspectives constantly in their working relationships between a voluntary and a proprietary stance. The writer refers to this as the *Janus dynamic*. Janus, the Roman god with two faces looking in opposite directions, is a graphic symbol of how a manager in a voluntary system must constantly shift perspectives.

Clergy in the military face the added dimension of the military system which replicates in many ways the dynamics of bureaucratic systems.

V. How are tasks defined?

In voluntary situations, tasks are defined and valued in relationship to internal personal needs of volunteers, or in relationship to agreed-upon social values. Satisfaction is the all-important norming value for voluntary systems, because voluntary relationships are maintained by satisfying underlying motivational needs implicit in the relationship.

In proprietary situations, tasks are defined and valued in relationship

to external environmental needs. The norming value for these systems is performance.

In bureaucratic situations, tasks are defined and valued in relationship to predetermined standards of what should be. The norming value for these systems is compliance.

Again, military chaplains may find themselves involved in all three types of task definition in very short periods of time.

The question is often asked, "How can I review performance of volunteers? If I really tell them how they're doing, they'll quit." One needs to remember that performance per se is not the objective of such a review. Rather, it is satisfaction and valuing. When the activity is obviously satisfying, enhancing the reward is easy. When satisfaction is not obvious, it becomes crucial that a leader review the situation with the volunteer. Otherwise, there is a high potential of demotivation, alienation and loss of the volunteer to the organization. When there is non-fulfillment of voluntary service it is essential that this is recognized and accepted so that it does not become a powerful, unseen block to further participation by the volunteer.

For example, a parish council conducted a campaign to raise money to fund a new service program. They fell short, raising $3300 of a $4200 target. The volunteer chairman felt awful. It was reviewed: we have our dreams, and we adjust to reality. They together devised an alternative plan and a strategy to involve others and get visibility for the demonstrated results. With the same volunteer leaders who had raised the money, it was incredibly effective, and the next year they raised over $6,000 for the ongoing effort.

Or again, a volunteer teacher is being reviewed. She is discouraged that she did not accomplish as much as she felt could be done. The pivotal question was, "By trying so hard to do this, what have you learned about your students? about their interests? about their situation? about how to teach? about yourself? The result was uncovering major achievements that had been overlooked in her pursuit of her own standard of perfection, and satisfaction with the progress.

VI. Why do people volunteer?

"I wanted to." "It's worthwhile." "It is sort of my duty." "I thought it would be interesting." There are thousands of reasons why people volunteer. And to get perspective on volunteering, consider three principles which help to put volunteering in perspective:

"It's fun! I'm stimulated by this and get an immediate payoff." It's the hedonistic principle.

"There's something in it for me. It satisfies some of my personal needs for affiliation, power or achievement." It's the utilitarian principle.

"There's something in it that sustains my values. I do have values about myself, others and the communities I belong to." It's the value principle.

All of these principles may come into play at different times in the course of one's work with volunteers, and the importance of working with persons

in the third area of motivation is obviously one of the arts of ministry.

VII. Motivation:

Clergy are often perceived by constituents as skilled motivators. Believing this kind of press is bad news. One may begin to believe it. Most of us are good communicators of emotional messages and may be persuasive too!

A friend used to say, "Motivation is helping other people to 'see for themselves'." Effective communication may stir the emotions of others, but this is not motivation. People motivate themselves. Motivation comes from inside a person. No one motivates another, but a person can help others to get in touch with their own inner motivations.

The critical issues for motivation with volunteers are (1) the level of satisfaction they get from their participation, and (2) the perceived meeting of their inner needs. Doing this well involves getting people in touch with their own inner feelings and aspirations.

It is helpful to keep in mind that in voluntary organizations the primary focus of motivations is relationships. And this presents another subtle problem for the clergyperson, because some of the professional clergy's greatest motivational problems are the discrepencies between their own role expectations, and the role images projected on them by others.

Take a "development" approach to motivation. Your first priority is to find out what people need; then help them express these things; then involve them in doing something about them.

VIII. Reward systems:

Clergy help themselves when they see that they manage a reward system for volunteers. A clergyperson is a helping professional. And deep inside, professional helpers want to be helped, too. One of the built-in potentials for occupational transformation is that as helpers continue to reward others, they also learn to reward themselves. And oftentimes one of the creeping discoveries of life is that perceived deficiencies are comparative. When people learn to affirm what they have, they cross over to perceived sufficiency, and the reward is enrichment.

The cultivation of awareness of peoples' needs for recognition, becoming aware of what is being experienced, and sharing the satisfactions that come through serving others are the stock and trade of the reward system of voluntary systems. Managing rewards well enhances everything that happens in ministry.

Conclusion

The point of these observations on the differences between voluntary, proprietary and bureaucratic organizations is to say that it is important to get perspective on how one works in a given situation to be effective.

Since the values, perspectives and procedures by which people work in these different organizations vary in some important ways, it is helpful to develop a clear picture of the differences between them to make appropriate action decisions.

The Chapel Volunteer Program at Fort Benning

Chaplain (LTC) Paul B. Cassibry

In January 1984 Chaplain (COL) Earl Andrews accepted an offer from the Office of the Chief of Chaplains to develop a model program on volunteerism for Army chapel programs. I was asked as the pastor of the Main Post Chapel, to be the project officer. The Directors of Religious Education, Mr. Phil Reilly and Mr. Bill Putman became key facilitators for the program.

The guidance from the Office of the Chief of Chaplains was that the program should include such things as the minimum standard of training for each position held by a volunteer, a title for each position, a design for a pin and patch to be worn by the volunteers, and guidelines on recruiting, training, coordinating and recognizing chapel volunteers. Since the program was to be completed by the end of FY '84 we had to move quickly with the work. The next few months were spent in learning new volunteerism ideas and how to implement them.

We began by attending a workshop on church volunteers at the Presbyterian School of Continuing Education, where we were able to talk with thirty other people who were looking also for new ideas. We spent a lot of time discussing about the "who," "how" and "when" of volunteerism. The group and resource persons agreed that we needed to be able to describe fully the job requirements, skills desired, and the amount of time required to perform the volunteer service. We began to recognize that volunteers must be held responsible for their stewardship. That means rewarding and recognizing them when they perform in an outstanding manner and counseling with them (and possibly asking for their resignation) when they fail to meet expectations.

A major help in the program was that we had sufficient model money that we could be flexible in our approach. Expenses included video tapes, books and supplies for all volunteers in the Christian Education and Jewish Education Programs, and re-

Chaplain (LTC) Paul B. Cassibry, a clergyman of the Southern Baptist Convention, is currently assigned to Ft. Benning, Georgia. He is the Deputy Post Chaplain and serves as pastor to the Infantry Center Chapel.

source persons to lead workshops. The nonappropriated fund paid for a commissioning and recognition dinner.

We began to look at resources within the confines of our own community. Through the use of a Chapel Volunteer Bank Form, we identified people with all kinds of skills and training. Directors of religious education were another great resource. We found a wealth fo material resources that could be used by our volunteers.

Commissioning and recognition dinners always pay for themselves. If asked, volunteers will do the dinner for you. Someone "out there" loves doing that kind of work. One pilot and one retired person in our congregation ask periodically if there is a handiwork project around the chapel that needs to be done.

We decided to look at existing programs to see where we wanted to focus in FY '84. We decided to emphasize religious education, youth ministry and training of volunteers all aspects of the chapel program. I developed a program of training for the chaplains, chaplain assistants and key people in the chapel community. The program revolved around a series of video tapes by Marlene Wilson on "How to Mobilize Church Volunteers." Mr. Putman and Mr. Reilly developed training programs for training religious education workers and youth leaders. We also sent youth workers to a training session in Atlanta. Local civilian churches also provided training opportunities to which our people had access.

As we began to plan the program, we began to understand the complexity of our particular post and how the volunteer program could meet its unique needs. For example, in the First and Second Training Brigades, the use of volunteers in the troop chapel program was short-term because of the brief assignments of the soldiers there. We had to devise appropriate recognition for short-term service. We used armbands to enhance identification of ushers in the worship services. Because they young soldiers responded so well to recognition, some battalion chaplains each week selected a different company for volunteer service. All the ushers and scripture readers came from that company, and they were the honor company that week. Another chaplain made a bulletin board with photographs of the current cycle of soldiers doing volunteer work. He then gave the photographs to the soldiers with certificates of appreciation before they departed for their new assignments. A number of innovative ideas were generated in the troop chapel setting.

At the garrison chapel, we experienced strong growth in a children's choir and a family Sunday School. The choir director had a great response when he invited children to join the children's choir. Now the choir of more than thirty children sings two Sundays each month at the Infantry Center Chapel. The family Sunday School class was designed and implemented by our Family Life Chaplain. It has been very successful.

We devised a system to keep records of the hours donated by volunteers. This has proven to be very valuable when it is time to recognize people and to make job recommendations for them. Just before one of chapel leaders was reassigned to a new post, she was asked to provide a letter or recommendation for two

babysitters. Because she had a record of their volunteer hours and job descriptions, it was very easy to provide the letter. The volunteers were also pleased that someone thought enough of them to keep the records and to write very good letters of them. Most volunteers are not interested in keeping a record of their own volunteer hours, so we designed that task as a volunteer position itself. The record keeping system helps the volunteer leader to keep track of the people who are working in the chapel program, facilitating more efficient utilization of volunteer workers.

A valuable part of the program was the designing of job descriptions that included a job title, the name of the on-the-job supervisor, and the training provided for that particular position. The model as it is currently designed for our post gives us the flexibility to add to or delete parts we want to change. We are in the constant process of developing new job descriptions for new and old positions.

We had some problems with the program, because we developed the program as we were implementing it. It would have been more effective as a part of our overall Master Religious Program, which it now is.

The chapel volunteer program at Fort Benning has helped to provide a better ministry in the community. We developed a model that helped us in enlisting, training, recognizing volunteers and established job descriptions. We are now organized so that we can forward information to other posts about those persons leaving our post for new assignments.

BOOK REVIEWS

A Pilgrim People: Learning Through the Church Year

John H. Westerhoff, III

John H. Westerhoff, III, is a Professor of Religion and Education at Duke University Divinity School, and editor of *Religious Education*, an international, ecumenical, scholarly journal. He is an Episcopal priest, worldwide lecturer, and author of more than fifteen books.

John Westerhoff's latest offering, *A Pilgrim People*, appears simple and straightforward. The ideas are easily grasped, and the content can be covered in very few sittings. When you complete the book, lay it aside and begin to mull over Westerhoff's thoughts—several powerful ideas linger in your mind.

Westerhoff's purpose is ". . . to inspire you to rethink your parish life and programs, to enhance and enliven your imaginations so that you might find ways to integrate your stories with God's story." Simple enough! But note that we are asked to evaluate and very likely to revise, restructure our parish programs. We are invited to look at things from a different perspective—the personal story, the interpretation that comes when we integrate "our story" and "God's story". The structure around which we are asked to wrap this new understanding of parish life is the time-honored, traditional church year.

The great Biblical themes are treated in a personal, experiential way as they are applied to preaching and programming. No doubt Biblical literalists and Biblical scholars will wince at the casual, almost offhand manner in which Westerhoff tells the stories. Yet, as I recall my most effective sermons, I note they drew religious truth into personal experience in this same way. Westerhoff has a knack for locating the heart of a scriptural passage and explaining, applying the insight so that everyone in the congregation—preschooler to adult—grasps the thought.

For those of us not nurtured in the liturgical tradition, the rigid adherence to the church year may be something of a problem. Yet

Westerhoff is persuasive, for he *feels* the rhythm, the fullness of the gospel story as it unfolds across the sacred seasons of the church year. The case is made for recurring ritual as a way of teaching, of creating identity among Christians, of dramatizing the story of Christ. Westerhoff allays my fears of cold indifference and meaningless repetition through his loving, caring explanations of the seasons. In the liturgical context that Westerhoff describes, this "free church" Wesleyan could preach, minister, serve with great comfort.

Needless to say, I recommend *A Pilgrim People* highly. The ideas for sermons, the interweave of scripture from a personal prespective and the seasons of the church year, stimulate thought for every parish. Some will find the book too simple, others too liturgical, and still others will be bothered by the nonliteral approach Westerhoff takes regarding Scripture. For those who persevere, however, the book will be a delightful help in preaching, spiritual growth, parish programming, and personal faith.

—Chaplain, Lieutenant Colonel, Gilbert Beeson
USAF

When We Gather:
A Book of Prayers for Worship, Year B

James G. Kirk

Geneva Press, 1984
Paper, 144 pages

This book is based on the new Common Lectionary that is being used on a trial basis by a number of denominations, both Protestant and Roman Catholic. Publishers are embracing this new lectionary enthusiastically, because it allows them to reach across denominational lines. This new lectionary is of great benefit to the worship leader also, because it simplifies the coordination of resources from various traditions.

This little book includes two pages of worship resources for each Sunday in Year B. It usually includes the following:
- Lectionary Readings for the Day (citations only)
- Call to Worship
- Prayer of Praise and Adoration
- Prayer of Confession
- Assurance of Pardon
- Prayer of Dedication
- Prayer of Thanksgiving, Supplication and Intercession

The resources in this book are well written. It is not easy to write an exciting review about such an anthology, but the chaplain will find him/herself turning frequently to this resource if written prayers are acceptable in their tradition.

—Chaplain (LTC) Richard N. Donovan
USA

The Service for the Lord's Day
(Supplemental Liturgical Resource 1)

Philadelphia: The Westminster Press, 1984
Paper, 192 pages

In 1980, The United Presbyterian Church began action to develop a new book of worship. Rather than convening a committee with a mandate to design the new book, they decided instead to publish a series of books of worship materials for trial use. The results of these tentative efforts would then feed into the final publication.

This is the first volume in that series, and draws heavily from *The Worshipbook* and *The Book of Common Worship*. It is accompanied by an abbreviated version for use in the pew. In the future, additional volumes will be published on Baptism, daily prayer, the psalms, Christian marriage, Christian burial, the Christian year, ordination, ministry to the sick and dying, the lectionary, and service music.

If this first volume is a faithful harbinger of the quality of the series, we are all blessed. This book provides an order of service for the Lord's Day, briefly highlights the significance of each element of the service, and then provides several pages of worship resources to support each element. The simple design makes it easy to use, and the quality of the resources makes it a valuable compendium. Many of the resources, such as Invitations to Confession of Sin, Declarations of Pardon, and Ascriptions of Praise are scripture quotations. Prayers are couched in contemporary language, even in the case of classic prayers. Resources generally are straightforward and brief.

The book concludes with a 33 page "Commentary on the Order for the Service for the Lord's Day," which provides a theology of worship within the Reformed tradition.

Chaplains, even those who do not fully involve the congregation in the use of this book, will find the book a useful resource.

—Chaplain (LTC) Richard N. Donovan
USA

Clip Art for Feasts and Seasons

Artwork by Helen Siegl

Pueblo Publishing Company
Paper, 71 8 1/2 × 11 pages

The title sounds pedestrian, but the artwork is not. Ms. Siegl has developed scores of "block prints" to support each Sunday and major feast in the three year lectionary cycle. The prints transport us back several centuries, and can add a delightful, if traditional, character to our worship bulletins. I heartily recommend it.

—Chaplain (LTC) Richard N. Donovan
USA

Actions, Gestures & Bodily Attitudes

Carolyn Deitering

Saratoga CA: Resource Publications, Inc.
Paper, 96 8 1/2 × 11 pages, $10.95

Worship is a fine art, and this book sets out to heighten our consciousness of the fine art of physical movement in worship. It includes a number of very simple exercises, some as simple as stretching or walking. Other exercises are more complex. Page 46 includes a series of simple movements to accompany a Penitential Rite that almost constitutes simple choreography.

The book is quite good insofar as it goes. It could be expanded to include more detail. Chaplains from more formally liturgical denominations will appreciate it more than free-church chaplains, although both can learn from it.

—Chaplain (LTC) Richard N. Donovan
USA

The Holy Week Book

Eileen Elizabeth Freeman, ed.

Saratoga CA: Resource Publications, Inc.
Spiral bound, 200 pages, $19.95

This is a wonderful, practical book "designed to help parishes that are looking for practical ways to help their communities experience Holy Week in a truly participative, celebrational way." It claims not be a how-to-do-it book, but in fact is marvelously specific, including even scripts.

Resources are grouped to support the liturgy for Passion Sunday, Holy Thursday, Good Friday, and the Easter Vigil. The preface states that "the Easter Vigil is the most important celebration of the liturgical year," but recognizes that it is celebrated in the context of Holy Week—and in the context of the entire liturgical year.

Chaplains from more formally liturgical denominations will find the book more usable than free church chaplains. All will find it useful, however.

—Chaplain (LTC) Richard N. Donovan
USA

Meanings: The Bible as Document and as Guide

Krister Stendal

Fortress Press, Philadelphia, PA   1984
Paper cover 256 pp., $14.95

Krister Stendahl was recently consecrated bishop of Stockholm in the church of Sweden (Lutheran). Prior to that event he was Andrew W. Mellon Professor and former Dean at the Divinity School, Harvard University. He has been a prolific writer and a widely known lecturer. Among his more recent books was *Paul Among Jews and Gentiles* (1976).

This book is composed of a collection of the author's writings, addresses, and lectures covering a period of some thirty years. The unifying theme of the collection is biblical theology, specifically descriptive biblical theology as a hermeneutical model. Since he holds the conviction that there can be no detectable "singular and timeless [meaning] of a passage, saying, or book [of the Bible], "he chose the plural "Meanings" for this volume.

An introductory chapter clarifies Stendahl's approach in some detail, including specific references to various subsequent chapters as illustrations or examples. The essays that follow not only involve the search for what selected biblical materials originally meant (the descriptive task), they also develop meanings they might have for today's church and society as an intentional demonstration of how deeper insight into the ancient meanings offers insight and guidance for the present. The essays are gathered beneath three principal headings: "On Biblical Theology, the Kerygma, and the Canon"; "Relevance Through Stressing Strangeness and Distance"; "Judaism, Christianity, and the Wider Pluralism." Each essay has its own brief introductory note, which establishes the original setting of the piece and the author's subsequent recent thoughts about it. There are chapter notes appended to most of the essays.

This is a delightful collection for persons blessed with inquiring minds who enjoy the company of a person who is erudite, a gifted thinker, and an aimiable, skilled articulator of solid biblical scholarship.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Job & Jonah: Questioning the Hidden God

Bruce Vawter, C.M.

Paulist Press, Ramsey, NJ   1983
132 pp. Paperback, $4.95

This surprisingly compact book considers what its author perceives to be two "minority reports filed against the dominant religious orthodoxy of a tiny ethnic community in Palestine several centuries before the birth of Christ."

Vawter begins with a dialog between a student and Mephisto from Goethe's *Faust*, to which he gives the heading "On the Usages of Theology." This leads into a brief introductory essay about the Bible and the "great questions of agony" that it asks, a few of which are raised in both Job

and Jonah. The historical period to which these two canonical books belong is then surveyed. The chapters that follow are exegetical/critical commentaries on the two pieces. There are notes appended to each chapter and a subject index is provided.

This is an excellent example of biblical commentary, combining erudition, writing skills, and spiritual insight into a smoothly flowing narrative style. Readers will find this an easy text to follow in spite of the profundity of what is expressed. Serious Bible students, which surely includes chaplains, ought to add this slim commentary to their personal libraries.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

When Jesus Comes Again: What the Bible Says

Rolf E. Aaseng

Augsburg Publishing House, Minneapolis, MN   1984
Paperback, 96 pp., $4.95

Rolf E. Aaseng Of St. Louis Park, Minnesota, is currently teaching at a seminary in South Africa. He is the author of *Basic Christian Teachings* and other books and articles.

The doctrine of the Parousia, the Second Coming of Christ, embedded in the Apostles', Nicene, and Athanasian Creeds, has had a varied reception among Christian communities past and present. The origin of the article of faith is, of course, biblical; in the New Testament, it is referred to more frequently than most other Christian teaching. In the light of this frequent mention, Aaseng regards Christ's return as "not only a solidly held belief but [one] considered of great importance to [early] Christians . . . [and to] Christ himself." This study encourages modern Christians to also think of Christ's return with anticipation; looks closely at what the Bible says about the return; and strives to inform believers regarding misleading and disturbing interpretations of the second advent.

In lean, unencumbered prose the author leads the reader through the abundant biblical materials that specifically address the subject at hand. The material is presented in the orderly fashion of a good teacher's presentation. He builds on the premise that the second advent is in fact a promised event that will accomplish certain things. He then discusses the problem of when the event might occur; the "Warning Signals"; the graphic language of the biblical writers; "the idea of the millennium" and that of "the rapture"; the concept of "active waiting"; and finally how "all this talk about the second coming . . . can be beneficial to us in several ways."

The author offers in his book a needed message of reassurance and hope for our troubled times. It is a book for personal study and reflection as well as for group consideration. Christian chaplains will also find it useful in their preaching and counseling ministries.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

A Dictionary of the Jewish-Christian Dialogue

Leon Klenicki and Geoffrey Wigoder (Eds.)

Leon Klenicki is associate director of the Department of Interfaith Affairs of the Anti-Defamation League; professor of Jewish theology at Immaculate Conception Seminary, Mahwah, New Jersey; editor of *The Passover Celebration*, and co-editor of *Spirituality and Prayer: Jewish and Christian Understanding*. Geoffrey Wigoder is a member of the Institute of Contemporary Jewry at the Hebrew University in Jerusalem; editor-in-chief of the *Encyclopedia Judaica*; and vice-chairman of the Israel Interfaith Organization in Jerusalem.

Inter-religious dialogue requires literacy about the "Judeo-Christian" tradition. This need has become critical in view of the common confrontation with secularism and a growing Christian awareness of its complicity in the Holocaust due to centuries of anti-Jewish teachings and attitudes. Misunderstandings and inaccuracies relating to basic theological concepts could vitiate the evolving respectful relationship between Judaism and Christianity. Authenticity is a *sine qua non* for genuine dialogue.

Clearly defined Hebraic and Christian concepts and linguistic subtleties are indispensible. For example, the dichotomy of "Jewishness," on all-embracing Jewish identity concept, and "Judaism" with its connotation of religious specificity has no analogue in the Christian tradition which prefers discreetly unipolar and dialectical religious self-definitions. Many vital terms like the Hebrew *Torah* and *Teshuvah* and the Greek *agape* are without serviceable English translations; other concepts are injudiciously translated without regard for accuracy. Even passionate partisans will agree that ecumenicity cannot be built on ignorance and confusion.

Klenicki and Wigoder, in an effort to bring authenticity to the faith dialogue between Jews and Christians, paired Christian and Jewish scholars in discussions of common and divergent theological concepts. Fundamental views of Judaism and Christianity are explored with the intention of developing dialogic commonalities and an authentic communicational medium.

Presented in clear language unobscured by parochial bias, the impressive group of authors treat a variety of subjects, ranging from Afterlife and Antisemitism to Tradition and Universalism, with compassion, candor and concern. Tyrannical terms like Messiah, Pharisees, Sin and Dogma are examined from both Jewish and Christian points of view. The reader's intelligence is respected by the non-political, skillfully balanced albeit parochial, entries.

The military chaplain will be especially pleased with this wholesome volume. As a member of a multiplex fellowship ministering to a pluralistic constituency, the chaplain has a particular need for a clear and accurate lexicon of religious conceptual terminology.

An open dispassionate discussion of the elemental religious and theological topics covered in this unique "dictionary" of faiths is long overdue: The Catholic publisher, the Jewish editors, and Jewish and Christian con-

tributors form an ideal team which has earned appreciation of all who value inter-religious understanding.

—Chaplain, Lt. Col. Victor M. Solomon
USAFR

The Message of the Wesleys

Philip S. Watson, editor

Francis Asbury Press (Zondervan), 1984
Paper, 224 pages

This book is an anthology of the writings of John and Charles Wesley, leading figures in the Evangelical revival of the eighteenth century and founders of the Methodist Church. It was not prepared for scholars, but was intended to serve as a book of instruction and devotional materials for more common purposes. Therefore, Watson has not been as exacting with citations as the scholar would prefer, but has produced a volume that a chaplain or serious layperson can use for devotional material or ready reference.

Watson begins with a section entitled "Anatomy of a Conversion." He divides the rest of the book into two sections, the first dedicated to "Instruction in the Faith" and the second dedicated to devotional reading. Materials from sermons, tracts and letters are arranged in a logical, easy-to-follow order that makes the book a very practical resource.

—Chaplain (LTC) Richard N. Donovan
USA

What I Believe

Mark Booth, editor

Crossroad, 1984
Paper, 142 pages, $8.95

In this book, thirteen prominent people make an effort to state the essence of their faith. Most, but not all, are Christian. They include: W.H. Auden, Albert Einstein, Antony Flew, Thomas Mann, Jacques Maritain, Malcolm Muggeridge, M.V. Quine, Bertrand Russell, Robert Schuller, Martin Sheen, James Thurber, H.G. Wells and Rebecca West. Most of the chapters represent selections from previously published works, but several appear to have been written for this book.

Chaplains will find this a useful and interesting book. It presents a number of viewpoints, each represented by an articulate person. Reading it is an easy and pleasant exercise, and prompts the reader to re-examine personal beliefs.

—Chaplain (LTC) Richard N. Donovan
USA

And the Master Answered

Flor McCarthy, S.D.B.

Ave Maria Press, 1985
Paper, 134 pages, $4.95

Flor McCarthy is an Irish storyteller. A Salesian priest, he lives in Maynooth, County Kildare, where he serves as a school and campus chaplain and parish assistant. He is the author of several books published in Ireland. This is his first to be published in the United States.

The author comes from a tradition that is rich in storytelling. He claims to have been "raised as much on stories as on bread—and the odd potato." His ministry has been directed toward children and young people, and stories have proven to be a powerful tool of ministry. He shares these stories in this book.

The stories have a strong moralistic flavor, heightened by McCarthy's use of a Christlike figure called The Master, who clarifies the point of each story. However, the stories are so well-told and true-to-life that they are enjoyable and inspire reflection. Chaplains will find this book useful as a means of stimulating thinking in fresh ways about presenting the gospel.

—Chaplain (LTC) Richard N. Donovan
USA

What Are They Saying About the Grace of Christ?

Brian O. McDermott, S.J.

Paulist Press, Ramsey, NJ   1984
Paperback, 76 pp., $3.95

Brian O. McDermott is rector of the Jesuit Community at the Weston School of Theology, Cambridge, Massachusetts, and a professor of Systematic theology at that school. He holds a doctoral degree in theology from the University of Nijmegen, Holland. His published materials include numerous articles and reviews in theological and pastoral journals.

The insights and discoveries of the human sciences are helping focus greater attention on "the dynamics of human development as a psychological, moral and religious process." It becomes increasingly clear that there is a fundamental pattern to the human life cycle, in spite of the individual variety within a given culture. In a similar but not identical way, McDermott argues, there is a discernible pattern "to the process of Christian identity"; not rigid, not predictable, but an orientation, a direction, a "growth in the life of grace. . . ." In this slim volume, he explores their growth in terms of contemporary theology's emphasis on "a synthetic rather than an analytic approach to the mystery of grace."

The exploration unfolds in a series of five essays that present some of the elements ("Grace and Culture," "Grace as Acceptance," "Grace as Conversion," "Grace as Discipleship in Community," "Grace as Witness and Service") in contemporary theological thinking about grace. Karl Rahner,

Edward Schillebeeckx, Sebastian Moore, and Hans Kung are among the theologians whose recent writings are cited. A sixth essay considers the matter of "some prospects for the theology of grace," areas and directions for future development as McDermott perceives them. Chapter notes and a "Selected Bibliography" complete the work.

The book is part of an excellent series that now comprises some twenty-two paperbacks, with more on the way. Taken as a whole, the series offers useful and informed information about ongoing theological developments, which seem to be a kind of "growth industry" these days. This addition to the series is up to standard and worthy of serious consideration.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Hunger, Technology & Limits To Growth

Robert L. Stivers, PH. D.

Augsburg Publishing House, 1984
Paper, 175 pages

Robert L. Stivers teaches Christian ethics at Pacific Lutheran University, Tacoma, Washington. A Ph. D. in social ethics from Union Seminary and Columbia University, he is author of The Sustainable Society.

Dr. Stivers subtitles his book Christian Responsibility for Three Ethical Issues. As a member of the wider American Christian community the author shares with us his tension over his own affluence. "The primary motif is struggle. This is not a finished product with final ethical pronouncements but a book which talks about beginning. It is my struggle, but also the struggle of affluent American Christians with the rigor of the christian ethic as it applies to the problems of world poverty, alienation in a technological society, and shortages of energy and resources."

The study begins with what Dr. Stivers calls "Putting on the Brakes." In Part I, we are confronted with three major problems that challenge our way of life as American Christians. The three problem areas, according to the author, are: Poverty and Malnutrition, Technology and Participation, Limits to Growth and Sustainability. Part II gives us "Theological Fuel" to begin a difficult journey on the path of an informed Christian Social Ethic. Part III is "The Map" for our journey leading us to Part IV "Negotiating the Forks" or responding to the Christian dilemma of creating a "just, participatory, and sustainable society."

This is an important contribution to the issues of social justice confronting us today. For those who enjoy the stimulation of ethical challenge this book is recommended. For those who do not like their "Protestant Ethic" challenged this book is a necessity! "Responsibility means sensitivity and requires the openness and responsiveness of faith . . . Who we are and how we stand in faith ultimately are the most important determiners of what we should do."

—Chaplain (CPT) Ronald K. Reddell
USA

To Walk Together Again: The Sacrament of Reconciliation

Richard M. Gula, S. S.

To Walk Together Again uses man's reconciliation to God to provide a substantial book of instruction, application and devotion. A "hospitable book" (Introduction's comment) describes Fr. Gula's pastoral and professional work. Sacrament and human sign clearly interweave in the progress of the book's seven chapters. Sample rites proof the book's content and intent in the appendix. Fr. Gula's "authority to teach" appears clear from his faculty membership at St. Patrick Seminary in Menlo Park, California, and the rest of his personal professional history.

Focused content, readability, and typographical display give the reader an "easy tool" for instruction and devotion. Overall, this book is a good "field manual" for the administration of the Sacrament of Reconciliation effectively and affectively. It also supports personal spiritual enrichment through and in reconciliation.

From his own experience, Fr. Gula successfully addresses "the great need for good catechesis on Reconciliation." Content and the guiding format of the book come together to do this. The book is for priests who "are no less in need of this catechesis than are *other adults* (reviewer's italics)." Gentle and purposeful are the book's tone. As the author puts it, the title is "one of my favorite images of reconciliation." Alternate images might be to run, to hurry, to flee. The book is both manageable and inviting as an adult resource on Reconciliation (i.e., as sacrament) and the process. This book is intentionally an "adult only" book. Children's and very young adults' instruction must come from another source.

To Walk Together Again is organized to support the author's goal. The walk is measured in a five-movements count. Each chapter is organized with this rhythm. The walk is paced by a 1st movement (present action), a 2nd Movement (critical reflection), a 3rd movement (the Christian story and vision), a 4th movement (appropriating the Christian story), and the 5th movement (choosing a faith response). What may appear as contrivance is really the discipline of learning the book's message and experiencing the process of reconciliation as sign and sacrament.

To chaplains who want instruction about reconciliation for personal and pastoral life, this is a valuable source as well as a resource. For the priest who wants to enliven his pastoral ministration and presence in the Sacrament of Reconciliation, *To Walk Together Again is a blessing.*

—**Chaplain (LTC) Alcuin Greenburg**
USA Retired

A Way in the World: Family Life as Spiritual Discipline

Ernest Boyer, Jr.

Harper & Row, 1984
Hardcover, 189 pages, $12.95

The subtitle of this book immediately caught my attention. Can there and should there be spiritual growth out of family life? Ernest Boyer's delightful narrative building on his own family experiences points the way to family life as a new spiritual discipline. He describes two sources of spiritual life. First, "life on the edge," the solitary life of retreat, pursuing spiritual growth through reflection typified by life in the desert. The other source, "life at the center," draws on family life with its household chores, relationships, the ordinary things we try to retreat from in order to find God.

The author further demonstrates how these two roads of life can be combined within marriage and family living. In His infinite wisdom, God chose a family to provide an area for growth in faith and love through relationships. Boyer builds a case for the spiritual life through the ordinary events of family life. Daily duties and parenting have a spiritual dimension with implications for growth and discovery.

"A Way in the World" provides lucid insight to those who wish to separate spiritual life from the routine and stimulates reflection on one's own spiritual journey in terms of family living. The stories and metaphors from real life are rich in inspiration and insight for those seeking to enrich and broaden their family ministry. This book is essential reading for those who yarn to apply spiritual living to the realms of family, job and community. It's warmth and comprehensiveness offer solid guidance for nurturing the spiritual life in one's journey in relationship to the family. For those who thirst for deeper and profound experiences with God will want to explore its pages. You will want to enjoy and share this enriching book.

—Chaplain (LTC) Ardon O. Schmidt
USA

Prevention in Family Services: Approaches to Family Wellness

David R. Mace, Ed.

Sage Publications, Beverly Hills, Ca   1983, $12,50

David R. Mace is Professor Emeritus of Family Sociology at Bowman Gray Medical School and formerly the Executive Director of the American Association for Marriage and Family Therapy. Contributors to the volume are nationally prominent educators and therapists working in the field of family wellness.

Prevention in Family Services grew out of a national conference on "family wellness." I am usually wary of edited volumes because the quality varies from chapter to chapter—but this book is an exception. Each contributor writes in a down-to-earth way about an idea or program in which she/he has invested years of effort, and the result is an outstanding collection of arti-

cles. This book is clearly the most substantial contribution to date on the timely matter of preventive family care.

The list of contributors will be familiar to every chaplain who has followed the literature on marriage and family enrichment. For example, Stinnett writes about family strengths. Olson about marriage preparation, Mace about marriage enrichment. Gordon about parent education, Sawin about family clusters, and so on. The authors have used the occasion to reflect on their learnings, and to consider how their respective models can best be applied to the task of family enhancement. Fortunately, each contributor has refrained from hyping a program and instead addressed the larger issues of how to prepare today's family for coping with contemporary life.

I was particularly struck by Thomas Gordon's article on "transforming early parenthood." He suggested that contemporary parent education requires more than learning parental skills—it requires transforming one's outlook on people and the parenting task, adopting a partnership rather than an authoritarian view of parenting. L'Abate and Guldner discussed the reluctance of counselors to leave their pathologically-based models and shift to a growth and enrichment model. Wackman, one of the originators of Interpersonal Couple Communication, discussed frankly the problems of such training and suggested fruitful new ways that might be tried.

The chaplain is responsible for designing programs aimed at both the chapel community and the larger military group that he/she serves. Family care is a major dimension of such programming. Mace's new work on preventive services will be an invaluable source of information and a major stimulus to ideas for the chaplain who hopes to include family care in the overall program of chaplain service.

—Chaplain, Lieutenant Colonel, Gilbert Beeson
USAF

Who, Me Lead a Group?

Jean Illsley Clarke

Jean Illsley Clarke is an adult educator who, for over thirty years, has worked with groups of various sizes in classrooms, auditoriums, on television, and on radio. Holder of a graduate degree in human development, she serves as a consultant to civic groups, churches, educational institutions, and businesses. She is the author of *Self-Esteem: A Family Affair*, which she uses in her work as director of an international network of facilitators. She edits *We*, a bimonthly newsletter for those who lead support groups of other learning groups.

This is a book for leaders of adult groups, whether first-timers or old hands. It offers both experiential and theoretical material for producing and strengthening effective leadership of such groups.

Using a structured approach of ten questions that potential group leaders often ask, the author takes the reader step by step through the pre-

liminaries of leadership. These include good insights into effective leadership qualities and important aspects of the adult learning process. There is practical guidance regarding opening a meeting, designing a meeting to assist learning, and closing a meeting. The leader's responsibility to the group is considered, as are some of the problems that may arise. Leader self-preparation is explored and there is a brief piece about how to plan a meeting. There follow a page of bibliographic notes; an appendix concerning "The Planning Wheel" method of organizing a learning experience; a sampling of forms useful in the leadership process; and, a subject index.

Clarke has produced a very useful, informative blend of theoretical and practical guidance for potential and practicing leaders. Laudable features of her effort include compactness, concision, and thoroughness. The result is an invaluable little book for chaplains and those they ask to help out as leaders of chapel groups.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Real Power

Janet O. Hagberg

Winston Press, 1984
Hardcover, 268 pages, $16.95

Janet Hagberg is the co-founder and Chairwoman of the Board for Career Management Systems, Inc., a firm that specializes in the development of career renewal programs for Fortune 500 companies.

One current, popular approach to various theories is to use ascending "stages" of growth or development. This is another one. The author presents six "Stages of Personal Power in Organizations." As in other psychological theories, people are often stalled at one of these intermediate levels. The stages are (1) Powerlessness, (2) Power by Association, (3) Power by Symbols, (4) Power by Reflection, (5) Power by Purpose, and (6) Power by Gestalt. For each level there are case studies to illustrate each theory, and reasonable criteria to define that particular category. No doubt you'll find yourself and most of your friends—somewhere? In Chapter 7 the author discusses "Leadership and Power" in an outstanding manner. If you are not interested in the six stages that preceed this chapter, you'll find that section extremely helpful. It is one of the finest that I've ever read. I recommend the book. If you find the price high—it's also in paperback!

—Chaplain (LTC) Cecil Lewis
USA

Forgive and Forget: Healing the Hurts We Don't Deserve

Lewis B. Smedes

Harper & Row, Publishers, San Francisco   1984
Hardcover, 151 pp. No list price

Dr. Lewis B. Smedes is professor of Theology and Ethics at Fuller Theological Seminary in Pasadena, California and has authored such award winning books as *How Can It Be All Right When Everything Is All Wrong?* and *More Morality.*

Dr. Smedes book is an outstanding and thought provoking book on the art of forgiveness. The language and how to skills taught in the book are simple and easy to understand. The strength of the book, however is the lasting thought produced in the mind of the reader after he lays down the book. For example, the book is outlined along the four stages of forgiveness: (1) the hurt, (2) the hate, (3) the healing, and (4) the coming together.

At first the book seems more theoretical than practical because it deals with confrontation and openness which most people, especially those of us in the military feel such action could lead to the termination of one's career. However, the author is just warming up and if after finishing the book one returns to those more difficult to swallow passages, he will find the author more right than wrong.

Part II of the book is what makes the book priceless and strongly recommendable. Such chapters dealing with forgiving unknown or dead parents, forgiving people who do not care, forgiving ourselves, forgiving monsters, forgiving the system, and forgiving God are a must reading for any individual that works with people—especially military chaplains. Of all faiths these chapters establish the foundation of our faith and the healing ministry of the church. When reading this portion of the book a yellow marker or a note pad is a prerequisite.

—CH (CPT) Charles A. Debney
USA

Women in Mid-Life Crisis

Jim and Sally Conway

Tyndale House Publishers, Inc., Wheaton, IL   1983
Hardback, 394 pp., $10.95

Jim and Sally Conway are a husband and wife who have shared some twenty-five years of ministry in several congregations. They have also been involved together in various conference, writing, and media ministries. At present Jim is associate professor and director of the Doctor of Ministry program at Talbot Theological Seminary in La Mirada, California; Sally is an adjunct instructor there. Both are candidates for advanced degrees from the University of Illinois, Urbana, Illinois. Previous published books include Jim's *Men in Mid-Life Crisis* (1978) and *Your Family* (1982), and Sally's *You and Your Husband's Mid-Life Crisis* (1980).

The pace of change in today's world complicates the lives of individuals as never before in history. More and more persons experience personal difficulties in coping with situations and categories that are unanticipated and too swiftly moving, creating considerable stress and strain in their lives. Among other complications upon which this situation has impact is the problem of human mid-life crisis, an area of increasing awareness among many counselors, clergy, and physicians. This study is concerned with women in such crisis years of their lives, usually some fifteen to twenty years before the experience of menopause begins.

The authors' collaborative effort begins with a brief account of Sally's "transition into mid-life" and its initial effects, which triggered the research that later produced this study. A general survey of this developmental change common to the lives of most women follows. Subsequent chapters deal with the ingredients of such change and their cumulative impact upon the lives of women. There are frequent allusions to case studies of women who were caught up in the change process, including Mrs. Conway's own experiences. Applicable Christian guidelines are offered at appropriate points throughout the text. The final third of the book concerns the matter of how to handle the problem. It ends with a brief account of what happened to Sally and, by extension, how other women involved in a mid-life crisis can mold it into a more positive experience.

This is a thorough study permeated by the authors' Christian orientation. It offers realistic insights and a balanced, reasonable approach to understanding and controlling the female mid-life crisis. Women in their mid-thirties to late forties—and men who care about them—will find much solace and practical help for weathering a difficult life experience. Chaplains will certainly find the book a useful addition to personal and chapel libraries.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

The Restless Woman

Beverly LaHaye

Zondervan Publishing House, 1984
Softcover, 144 pages, $5.95

Beverly LaHaye has conducted Family Life Seminars, co-hosted the weekly television program, "The LaHayes on Family Life," is founder of Concerned Women for America, and has published *The Spirit-Controlled Women, How to Develop Your Child's Temperament,* and *I Am a Woman by God's Design.*

"What do you want to be when you grow up?" This question, when directed to little girls in the 1980's, is an open-ended question. It will not be assumed that all little girls will grow up to be mommies and homemakers today. It is more likely that they will have a career, and may be mommies and homemakers in addition. Because there are so many possibilities for lifestyle

expression as female today, there are also increased possibilities for confusion and restlessness. Today's society does not stringently define roles for women, and women may feel restlessness in attempting to find the "be all you can be" place. When Christian women move from traditional roles, they may feel guilt and restlessness. When Christian women don't move from traditional roles, they may feel restlessness and get the message from "liberated" sisters that they are incomplete and unfulfilled.

Beverly LaHaye speaks about the restless woman of the 1980's, traces women's role in the church and early America, reflects on possible causes of the restlessness, and posits direction and guidance. In considering present difficulties of women, she writes: "The 'women's liberation' movement has given birth to some ugly social problems—problems that threaten the survival of our nation. When a man does not fulfill his proper role within the family and when a woman casts off her vital role as the nurturer of children, the basic unit of society begins to disintegrate." She also believes that "one of the greatest dangers facing the Christian church today is women who advocate feminist viewpoints." In discussing the activities of feminists she stated: "From Mary Wollenstonecraft to Betty Friedan, the pattern is the same: love-starved women venting their rage against an entire civilization. The restless women will find no solace in joining the feminist movement." She advocates being a "new traditional women," one who confesses Christ and is working toward transforming the restless, selfish life into a life of contentment within her home and community.

If Beverly LaHaye has been exposed to Christian feminist writers of the 1980's, it does not appear that she has found one compatible with her view of theology and Christian lifestyle. This book is well researched with the exception of those who find no fundamental conflict with being Christian, mother, feminist, and professional. The book is recommended as a quick-to-read look at the struggle of Christian women who find themselves restless and disturbed about the direction of their lives.

—Linda M. Scales
DAC,
USACHCS

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